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The Christian Century

PUBLISHED WEEKLY

Great Churches of America
II. New Knoxville, Ohio

Will Churchill Win?
By Cecil Northcott

Christian Life Line
By Winifred Raushenbush

Make It One Great Hour!
An Editorial

FEBRUARY 22, 1950

In This Issue

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RAYMOND E. MAXWELL

is field officer for the refugee division of the World Council of Churches, his assignment covering the French zone of West Germany. He attended the meeting reported in this issue and was one of the staff members of the World Council at the Amsterdam Assembly.

THE EVANGELICAL & REFORMED CHURCH, NEW KNOXVILLE, OHIO

is the second study in the series on successful American churches that is appearing in the Christian Century during 1950. The first, on Mount Olivet Lutheran Church, Minneapolis, was published in the issue for Jan. 25. The third, dealing with the church chosen in a city of between 5,000 and 100,000 population in the northeastern quarter of the country, will appear in a March issue.

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Coming Events

Feb. 19-25. Brotherhood Week.
Feb. 20, 27. Chicagoland School of Religion.
Feb. 20-22. Florida Chain of Missionary Assemblies, Tampa.
Feb. 21-23. World Council of Churches Executive Committee Meeting. Geneva.
Feb. 22. Ash Wednesday.
Feb. 22-24. Florida Chain of Missionary Assemblies, Bradenton.
Feb. 23-26. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
Feb. 24. World Day of Prayer.
Feb. 25-28. Florida Chain of Missionary Assemblies, Fort Myers.
Feb. 26-27. Florida Chain of Missionary Assemblies, Punta Gorda.
Feb. 26. Methodist Laymen's Day.
Feb. 26. Chicago Sunday Evening Club; Edwin T. Dahlberg, speaker.
Feb. 26. Ford Hall Forum, Boston; Maurice Hindus, speaker.
Feb. 26-28. Seminar for Christian Citizens (College Students) (Methodist sponsorship), Washington, D. C.
Feb. 26-March 3. Union Theological Seminary, Richmond, Va., Sprunt Lectures; Roland H. Bainton, Norman Dunning, James A. Jones, speakers.
Feb. 27. United Church, Raleigh, N. C., Institute of Religion; Robert M. Hutchins, speaker.
March 1-3. American Protestant Hospital Association Annual Meeting, Chicago.
March 1-2. Consultative Peace Council Conference, Relief Center, New Windsor, Md.; James Warburg, speaker.
March 2-4. Seminar for Christian Citizens (United Christian Youth Movement), Washington, D. C.
March 5. Chicago Sunday Evening Club; G.Bromley Oxnam, speaker.
March 5. Ford Hall Forum, Boston; John Scott, speaker.
March 5-12. Disciples Week of Compassion.
March 7-10. Churchmen's Washington Seminar (Rural) (joint sponsorship), Washington, D. C.
March 12. One Great Hour of Sharing.
March 12. Chicago Sunday Evening Club; Raymond I. Lindquist, speaker.
March 12. Ford Hall Forum, Boston; G. Bromley Oxnam, speaker.
March 13-14. Boston University Founders Day Program; theme: "Religion in a World of Tensions."
March 13-16. Seminar for Christian Citizens (Adults) (Disciples of Christ sponsorship), Washington, D. C.
March 14-16. Crozer Theological Seminary Annual Pastors' Conference, Chester, Pa.; Herbert G. May, speaker; theme: "Ancient Themes for Modern Preaching."
March 15. American Council for Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.
March 16-18. Rural Life Association 8th Annual Conference, Bluffton College, Bluffton, Ohio.
March 16-19. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
March 23-26. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
March 24-26. Union Theological Seminary Conference on Christian Vocations, Richmond, Va.; John R. Hutcheson, Halbert Jones, Balmer H. Kelly, John Oliver Nelson, speakers.
March 26-28. Seminar for Christian Citizens (College Students) (National Intercollegiate Christian Council sponsorship), Washington, D. C.
April 9. Easter Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, FEBRUARY 22, 1950 NUMBER 8

EDITORIAL

LENT, from the Anglo-Saxon *lencten,* the lengthening of days, brings also a lengthening of thought for "those of the Way" everywhere, the yearly indrawing of the mind of Christendom as it contemplates anew the life of one who could speak as God: There is no death!

First Week In Lent

During Lent the church, which seeks to save itself through works most of the year, makes an intrepid effort to checkrein its attention galloping to the earth's four corners long enough to dismount from the driver's seat and seek a solitude for pondering. The questions are the old ones: Can the human spirit, winter-bound, encrusted with the life-denying ice of fear, trust in an inevitable spring? Will life come forth from death for the surest of reasons—that it is indestructible? And does this assumed permanence include the soul, the personal essence of each man? Jesus, son of man and son of God, gave a sure word of answer vitalized for all time by a cross and an empty tomb. Awed by his assurance, humbled by his holiness, Christians everywhere make visible repentance, deny themselves, to make way for his resurgence. His resurgence . . . in these days of atom-smashing distrust and ecumenical doubt? For answer the church walks again the dark road to Calvary to stand if it can in the white light of Easter.

Thou God Omnipotent, who so carest for every one of us as if thou carest for him alone; and so for all as if all were one! Thou madest me for thyself, and my heart is restless until it repose in Thee. Amen. (A prayer of St. Augustine.)

President Rebuffs Pleas for New Atomic Plan

A DEADLOCK which may produce world disaster has developed at Washington over the decision to make hydrogen bombs. On the one hand members of Congress, atomic scientists and informed journalists are pleading for a new approach both to the problem of atomic control and to the Russians. On the other, President Truman and Secretary Acheson have flatly turned down all such proposals and insist that the only way to deal with the Soviet Union is by confronting it with unchallengeable force. This deadlock came into the open on February 8 and 9. Senator McMahon had made the speech commented on in our editorial, "Alternative to Atomic Chaos," in last week's issue. Senator Tydings had followed with another asking the President to propose an international disarmament conference "to end the world's nightmare of fear." Twelve top atomic scientists met and called for a citizens' committee to formulate a new control plan to take the place of the Baruch plan, which they agreed is no longer realistic. Walter Lippmann, with other journalists of the first rank, showed why the Baruch plan "was based on false information and on a fundamental miscalculation," and should be set aside in favor of something more in accord with the facts of the crisis. Then Mr. Acheson called in the press to deliver his blunt "No." In a speech which the President later said he had approved in advance, the secretary of state declared that "four years of experience" had shown peaceful agreement with Russia to be impossible. The only way to deal with Stalin, said Mr. Acheson, is by confronting him with a situation so strong, backed by such force, that he dare not seek to upset it. Of course, if Russia should have an internal revolution, and a different kind of government than the one now in control should be set up, an agreement might then be negotiated. But until then, we have no choice but to meet force with force. We must not fool ourselves with the idea that successful negotiations are possible. And in the meantime, we must not let self-examination of our course pass into self-reproach, lest that cut the nerve of action when "action along the lines I have been discussing"—namely, overawing Russia by force—becomes "essential." The next day Mr. Truman followed with a statement to the press which endorsed everything his secretary of state had said and added that the Baruch plan unaltered remains America's program. The President complained that "just a little cooperation" from the Russians would clear matters right up. But that "little cooperation," his statement made plain, would involve Russian acceptance of the Baruch plan in all its details. Until the Russians are ready to surrender to our terms, Mr. Truman is content to let the atomic arms race go on.

Mr. Lippmann Challenges the Administration's Inaction

IT WAS probably only a coincidence that on the same morning the press carried its reports of President Truman's lamentable press conference, Walter Lippmann's column in the most explicit terms charged that if the administration should take such a position as Mr. Acheson and Mr. Truman took it would betray the world's hope of peace and the destiny of America. Following previous columns in which he had shown why atomic scientists agree that the Baruch plan is no longer any good, Mr. Lippmann insisted that the time had come to start working out a new plan in this country and to begin exploring the best means for a new approach to Russia. "The United States,"

he wrote, "as the first to make an atomic bomb, the first to use an atomic bomb, the first to declare that it will make the hydrogen bomb, has a peculiar and unavoidable and most solemn moral obligation to mankind. There is no way the American people can divest themselves of the duty to search for a decent and an honorable alternative to a war of extermination. They cannot sit down, fold their hands across their stomachs, saying that they have reached the limits of their wisdom and that there is nothing more they can do except to make more and bigger bombs. The day we did that would mark the death of the American spirit. Though our cities escaped destruction and our bodies remained alive, we should have renounced our hopes, resigned our role, surrendered in the battle. Whether we won or lost the race of armaments, we should have lost the struggle for men's souls and the right to their trust and their faith. To such depths of inertia and spiritual decay and intellectual defeatism we have not sunk, and no one can push us into those depths while we are alive and kicking." Mr. Lippmann is no crusader. Now that Mr. Truman and Mr. Acheson have taken their stand on the opposite side of the issue, he may not follow up the bold and true words we have quoted. But the American people should follow them up. The press should follow up. Others besides Senator McMahon and Senator Tydings in Congress should follow up. The churches should follow up. For the arms race which the administration is so complacently accepting is a race to humanity's destruction.

Federal Council Leader Praises McMahon Plan

IN SPITE of official coolness to the McMahon proposal, it is winning widespread support in church circles as an alternative to atomic chaos. The Connecticut senator's plan to devote to peaceful development two-thirds of the enormous sums which the nations are now spending on armaments was hailed by Episcopal Bishop William Scarlett as "bold, imaginative and constructive." Bishop Scarlett is chairman of the department of international justice and good will of the Federal Council of Churches, so he is not speaking for himself alone. In a telegram to Senator McMahon, he commended the senator for his move to deliver "the people from the nightmare of atomic warfare." "To harness the creative energies of men and the God-given energies of nature in the struggle against poverty, ignorance, disease and despair," said Bishop Scarlett, "offers our best hope of fellowship, the one sure preventive of war. I am sure that the people of our churches will respond warmly to the spirit and purpose of your proposals." Bishop Scarlett's judgment concerning the McMahon proposal is sound, and his confidence concerning the response of church people to it should not be disappointed. Here is the first really creative lead the world has had toward a peaceful solution of the rapidly mounting dangers of the atomic age. It deserves to be "grabbed with both hands," as Mr. Bevin seized upon the Marshall plan —grabbed by every person young or old in the country, grabbed and waved aloft like the banner of hope it is until all America and the world are aroused from their torpor of despair and turn and live and help others live. The official line from Washington may be that nothing can be done (except go on with the folly of the atomic arms race) but the people can change official thinking about this, as they have about other issues, if they will. The *Kiplinger Washington Letter* dated February 11 reports that Mr. Truman and Mr. Acheson have been "shocked" by the public approval which has greeted the McMahon proposal. Now let the churches help to give that public approval clear and concentrated expression. If the people speak, Washington soon will change its tune. For if politicians learn that the voters have been "shocked" by their inertia, the impossible will become possible.

Another College Hill Case in the Making?

IN DYERSVILLE, Iowa, a situation is developing which reveals what happens to the principle of separation of church and state in a community which is sufficiently Roman Catholic so that the church can do as it pleases. Dyersville is near Dubuque in a predominantly Catholic area. Its population at the last census was a little over 2,100. The church has worked out the following arrangement with the public school board, who are presumably Catholics: Beginning next fall, the local priest will turn over to the school board Xavier Roman Catholic high school at a rental of $400 a month. "Regular" high school teachers will replace the nuns who now teach there. Catholic images and other symbols will be removed from the building. Religious instruction will be given after school in another building. Outwardly the school will be a public high school, qualifying for federal and state aid. Meanwhile Msgr. M. M. Hoffman will proceed, with the help of the additional revenue the church receives, to build a $350,000 parochial grade school next to his church. Religious News Service reports that there is only one public grade school in Dyersville, and that the school board has decided to close it. It is said to have 43 pupils, 38 being Catholics whose parents for some reason prefer to send them to public school. They are not to have that privilege any longer. Perhaps, "if there is sufficient demand," a room will be opened in the "public" high school for children who refuse to enter parochial school. Msgr. Hoffman says, "We are going to live up to the law." It would be interesting to see what the Iowa courts would say about that. In North College Hill, Ohio, a situation similar in many respects, including that of collusion by the school board, was not so construed when it came before the bar of justice.

Push Drive to Make Japan U.S. Base

ON February 6 the *New York Times* began a front-page story from Tokyo with this paragraph: "Leaders of Japan's major political parties with the exception of the extreme left have become convinced as a result of the visit here by the Joint Chiefs of Staff that this nation should grant air, naval and army bases to the United States in return for a protective guarantee under the peace treaty. There are indications they believe that the view would be supported by a large majority of the postwar Japanese electorate." Later in the same dispatch the *Times'*

correspondent said: "Terms of the [peace] treaty . . . it is believed might well depend on the attitude adopted toward their [the bases'] peacetime use by the United States." In other words, the Japanese think that the U. S. chiefs of staff went to Tokyo to tell them that unless they grant this country the permanent bases they will not get a decent peace treaty. Very interesting! And very disturbing. We have taken no poll of the Japanese people; we have not had a chance to interview a single Japanese since this dispatch was published. Nevertheless, we do not believe for a minute that "a large majority of the Japanese electorate" are in favor of making Japan an advance base for the United States against Russia. On the contrary, we are confident that "a large majority" will hate the very idea, since it would make them the first targets for Russian bombing in a war in the Far East. The Japanese people have few ways of making their true feelings known these days, for their papers have to walk a tightrope held by the military occupation. Moreover, the people are still badly afflicted with the practice—which appears in Japanese eyes to be required by politeness—of agreeing with almost anything said by those with whom they are in conversation. And still further, people under military occupation learn to hide their real thoughts. The south discovered that in reconstruction days. But we would not believe that the majority of Japanese want the United States to turn their country into an advance air, naval and army base if every occupation officer and official and every American correspondent in Japan swore to it on a stack of Bibles.

Potatoes—One Symbol Of What's Wrong

SECRETARY BRANNAN has authorized that all surplus potatoes from the 1949 crop which the government is holding shall be dumped. This, says Washington, means 25 million bushels. (Some estimates are twice as high.) From 40 to 55 million bushels will be exported by private firms, used in school lunches or given to public institutions and philanthropies. But 25 million bushels will simply be dumped. They will be stained blue, after which farmers can either buy them for one cent a hundredweight to use as cattle feed and fertilizer, or they will be destroyed. Most of them will be destroyed. No other disposition of this surplus is possible, says Mr. Brannan, because the costs of transporting this food where it could be eaten would be too high for the government or anyone else to pay. From an accountant's point of view, this may be so. But what does an announcement of this kind, printed in the press of the world, make this country look like to the hungry millions of Asia, Africa and Europe? The United States of America—the country where they have billions to spend on H-bombs and A-bombs, but destroy mountains of food because they can't afford to transport it where it is desperately needed! Secretary Brannan's announcement, plus the effect it must be having in hungry lands, brings together in one picture the extremity in which we stand. We have long known that our economy has not solved the problem of distribution, but we have claimed solution of the problem of production. But this, the potato glut shows, has become production at public expense. The public which didn't get the potatoes paid the farmers $1.25 a bushel to raise them. Farmers resent criticism of this subsidy because they claim that, by various means, practically all the other main agencies of production are likewise operating on a subsidy from the public. What this means is that our machinery for production and distribution is becoming more artificial, more involved, therefore more unworkable, and therefore more surely headed toward breakdown. So take another look at that lowly potato on your plate at supper tonight. It's a symbol of the mess we are in.

Alcoholics Anonymous Spurn a Trap

HOW MANY churchmen noticed an inconspicuous item in the press the other day which reported that Alcoholics Anonymous of New York had turned down a bequest? A "grateful woman member," according to the story in the *New York Times,* had bequeathed the organization $10,000. A spokesman for A.A., in explaining why it refused the money, said that "members have discovered they cannot mix money and its management with the spiritual nature of the work they are trying to do." The newspaper added that "acquisition of property or money other than that raised by passing the hat at their own meetings" is feared by A.A. because it "tends to divert members from their primary task of helping drunkards." This will probably sound quixotic to many a hard-pressed parson or finance committee chairman. Yet there is something involved in this A.A. decision which churches and church organizations can wisely ponder. Endowments always look good at the start, but the late Julius Rosenwald knew their stultifying long-range effects when he provided that his great Rosenwald Fund must be liquidated, principal and income, in less than a generation. Nothing can take the crusading zeal out of a congregation or an organization faster than knowing that all the bills have been paid in advance and will continue to be paid whether or not anyone lifts a finger. Endowments can do as much damage to the vitality of churches and reform bodies as doting parents generally do the sons and daughters of the rich. Alcoholics Anonymous undoubtedly could have made good use of that $10,000. But we have far more confidence in its future now that it has showed wisdom enough to turn it down.

New Jersey Doctors Take the Lead

AT LAST an important group of "ethical" physicians is leading toward more adequate medical service for the entire American public! Instead of spending their time and money yelling about threats of socialized medicine, members of the Medical Society of New Jersey have come up with a plan which should take care of most of the medical needs of everyone in that state and still leave the doctor as free from bureaucratic control as he insists high standards of professional work require. The plan will be submitted to the house of delegates of the American Medical Association at San Francisco next June. This is not the place to attempt to give details of the New Jersey plan. Suffice it to say that there are plenty of them, and that taken together they add up to a real plan and not to an-

other example of the meaningless verbiage to which the A.M.A. has resorted in the "plans" it put out during the proconsulship of the departed Dr. Fishbein. The New Jersey plan covers both emergency and ordinary medical needs. It is voluntary. It ties in organizations like the Blue Cross and the Blue Shield. When individuals plus their employers cannot handle the costs, there is provision for help from public sources. And the plan is extremely flexible, allowing for differences between communities. It also provides means for getting physicians into communities where there is a shortage. If you want to know more about it, a letter addressed to James F. Norton, M.D., of Jersey City, should bring complete information. Dr. Norton is president of the Medical Society of New Jersey and vice-president of the American Medical Association. The important thing is not so much the detailed nature of the New Jersey plan as the fact that it has been proposed. Jersey doctors have evidently realized the misconception of the doctors' position on medical insurance which has grown up in the public mind, and they have taken a constructively intelligent way of straightening out matters. The change from balky opposition to government proposals to this presentation of an honest alternative is one of the most encouraging things to happen in the medical profession in a long time.

Will Churchill Win?

[EDITORIAL CORRESPONDENCE]

London, February 4

WINSTON CHURCHILL, the grand old man of British politics, is making another bid for power. Now in his 76th year, he hopes to come back to Downing street on February 23. A whole host of Conservatives are hoping to swarm along with him to pick up the threads of power which were so ruthlessly wrested from their hands five years ago. For Britain, those five years have been grim and glorious, bowed and bloody. Your choice of adjectives depends on whether you are making a Churchill speech or an Attlee address.

Mr. Churchill thinks the country has been brought to the edge of ruin by the Labor party's rule while Mr. Attlee sees in it a social revolution that has brought health, happiness and prosperity to millions of the common people. Mr. Churchill foams at the mouth at the mention of the word "socialism" and has already discovered a deep dark plot for the centralized control of Britain by the minions of Marxism.

I

It is important to remember that this election in Britain is not about what a lot of people watching from the outside think it is. The much placarded installments of the welfare state, such as the health services, family allowances and social insurances, are not up for judgment. Indeed the Conservative manifesto is generous in its promises to extend some of these benefits, ignoring the fact that these promises are hardly in accord with the parallel Conservative promise to reduce taxation. The manifesto is a revelation of how far the younger Conservatives, like Mr. Eden and Mr. Butler, have been able to shunt Mr. Churchill along the road which leads to the promised paradise of the welfare state. It almost appears that this delectable haven is an invention of the Conservative party. Mr. Churchill knows that he would not have a dog's chance at the election if it got around that he and his party were against the social services which have been built up during the last five years. Labor is claiming that this build-up is all its own doing, and has instituted a whispering campaign that in Mr. Churchill's care the future of it all is more than a bit shaky. The Conservative reply is: "We are determined to give a solid base of social security below which none shall fall, and above which each must be encouraged to rise."

Mr. Churchill's chief election cry appears to be, "Set the people free!" He sees Britain writhing in the toils of controls which like an octopus are slowly crushing out the few remaining sparks of life. It will soon be too late for the honest businessman to turn an honest penny. Soon Britain will sink beneath a weight of bureaucratic government in which a crowd of petty officials are the heirs to the bold adventurers of the past. No one can equal Mr. Churchill in conjuring up gloom when it suits his purpose. Any party out of office must "view with alarm."

Labor looks at the same scene and gives a different description. It genuinely believes that it has already "set the people free." It says it has lifted the common man out of the pit of mass unemployment, provided him with a home, cared for his family and their health and set Britain on the road to a real social democracy. Labor sees itself as the party of liberation as opposed to the Conservative tendency, by tradition, to be the party of big business and of the bold bad men who are out to shackle the worker. This caricature of the modern Conservative party dies hard in Britain, and it will be lively enough in this election to give Labor plenty of gibes about the past and warnings for the future.

II

The plan of the Labor party in the election campaign is to fight on its record. In many ways the present government has contributed to the happiness and welfare of the masses. It has maintained, with Marshall plan aid, full employment. Without that aid its leaders admit there would be at least a million unemployed in Britain now. It has proclaimed and practiced its theory of "fair shares" for all—fair shares in food, clothing, houses and commodity goods. By subsidies amounting to over £300 million a year the price of food and essential supplies has been kept within bounds. Inflation has been checked. In its handling of industrial problems the government has been extremely successful, with a very low score in number of strikes and amount of time lost.

In the affairs of the British Commonwealth, three new nations have been born during its term of office—India, Pakistan and Ceylon. Many would say that the India plan under the Attlee-Mountbatten partnership was probably the greatest single achievement of the present government. It is also claiming that the public ownership, or nationalization, of the coal mines, transport, electricity and gas is a success and will in time contribute to the material prosperity of the country. The farmer too is having a glowing

period of prosperity under the Labor government's guaranteed prices scheme.

All this goes into effective electioneering speeches, with wide openings for Conservative sharpshooting on the question of nationalization. That part of Labor's program will disappear if the Conservatives win, although it may be impossible to unwind all the complicated processes of public ownership which have been set in motion during the last five years. Instead of the doctrine of nationalization, the Conservatives promise a "workers' charter" which will "give every employee a legal right to a written contract of service with length of notice adjusted to length of service." Schemes of copartnership and profit-sharing are also to be promoted. Both sides are determined to maintain full employment—one of the major grounds of agreement—and both know that at the moment it is not possible without Marshall plan aid.

III

Here lies the crux of this election for the thoughtful voter. Neither party seems to have come really to grips with the hard economic problem of Britain's future. Both want this country to be economically independent, and the sooner the better. The Conservative cry is enterprise and initiative, and the Labor cry is public ownership and planning. What is really needed is a mixture of the two if we are to maintain our level of living and look the world honestly in the face.

The bitter truth is that we probably cannot be again the sort of people we imagined ourselves to be in 1939. There is no going back for Britain. She must move forward to some new day and take up a fresh stance for herself among the world's peoples. Nostalgic remembrances are far too common among the middle classes in Britain who bear the brunt of privation and taxation with heroic fortitude. There is always the hope that a turn of national and personal fortune will bring back the glowing days of the past.

Neither Mr. Churchill nor Mr. Attlee has the courage, so it seems, to call a halt to memory and turn the nation's mind to the future, and so the individual voter has to decide between two inadequate programs. If Mr. Churchill can convince the people that the Conservatives have really shaken themselves free from the grip of reactionaries within the party, then he may win. He needs only a change-over of about seven votes in a hundred to give him a working majority in the House of Commons. If Mr. Attlee can convince the middle classes that another term of government under his leadership will be beneficial to them and the nation, then he may still be in power on February 23. He must, to win, hold and extend his grip on the middle-class vote.

In that field, however, there is a factor which is giving concern to both sides. That is the vote for the Liberal party. The Liberals are putting up 400 candidates and are likely to poll many more than the 2.5 million they polled five years ago. Will they draw away from the two predominant parties? On the whole it is thought they will draw away a larger number from the Conservative vote. Thus in areas where there are three candidates, including a strong Liberal, the Labor candidate will benefit.

Meanwhile, undismayed with their discomfiture last November in the United States, the pollsters are at work taking their samples and weighing the parties' chances. At the moment Labor is said to have a lead. But there is always Mr. Churchill, and much will depend on what he says and does before polling day. He has a good chance of becoming prime minister on February 23.

CECIL NORTHCOTT.

Make It One Great Hour!

TEN CHILDREN stand before you. One is healthy, happy, warmly clothed. Nine are starving, sad and in rags. The well child speaks to you in the universal language of a grateful smile. He warms your heart. You understand the nine also. They fix their eyes upon you, watching with unutterable concern for a clue to what you are going to do. They disturb you. What *are* you going to do?

These are the sixty million hungry and ragged boys and girls who the United Nations tells us are now waiting somewhere in the world. Only one in ten has received help in any form. Obviously you cannot permit that one to slip back into starvation. Obviously also you cannot help all the others. But you ought not to accept that as a foregone conclusion until you mentally undertake to divide them.

Ten children. That one must live. Must all the rest perish? Well, perhaps we can save another. Good! Which shall it be? That tall boy looks like a good investment for a bit of extra food each day and some second-hand clothes. "Come here, boy." He comes, but his little sister comes too. All right. *You* tell her. Go ahead. Stoop down and bring your face close to hers and say: "Sorry, little one. I can't help you. This is the best we can do—two out of ten. Even that is twice what we've done before. You can't understand, but we've learned long ago that there is no end to appeals for relief. We're doing the best we can."

If you don't want to do that, or share in the moral burden of paying somebody to do it for you, you have an alternative. It is this: Take vigorous part in the "One Great Hour of Sharing" program on Sunday, March 12, at 11 a.m. Prepare systematically for it by using the materials which Church World Service has supplied 19 denominations. Listen to the radio programs on all four networks in the preceding week. Get others to do the same. Begin now.

II

Winter rain is falling. You stop in front of the Church of the Redeemer in Essen, Germany. Great segments of the walls stand at crazy angles. High explosive bombs were used to destroy this steel-making city. A direct hit on the church opened its massive masonry like a paper box in which a large firecracker went off. Most of the churches are like that. Where are the people?

Smoke creeps up through the ruins here and there. You follow one rusted stovepipe to a cellar and find a family living in one room. Grandfather is a railroad worker, so has a job. He supports his aged wife, his daughter and her baby. They apologize for the water on the floor, the mold on the walls. The baby has a cold. Where can they get medicine and perhaps a few warm clothes? You tell them

you are going to the Hilfswerk office. Maybe they can help.

You set out for the Hilfswerk address, but before you arrive you stop at a massive cement building three stories high. It was a bomb shelter during the war. Now it houses 80 orphaned children. Through walls four feet thick a few windows have been blasted. The deaconesses in charge keep everything clean and neat, but they say they cannot permit the smaller children to go outside because they do not have sufficient clothes. While you are there a truck arrives from the central relief kitchen. It leaves two large vessels of soup and drives on. One of two daily meals has arrived.

You go on to the Hilfswerk office. The churchman in charge takes you out to the warehouse, a partly rebuilt garage. You see bundles labeled Church World Service, a quantity of shoes needing repair, some sacks of grain, a pile of blankets. You also see empty shelves and bins, but you ask whether something can be spared for the family near the Church of the Redeemer. You are told that everything here is already designated for unmet needs and that shipments which have not yet arrived are scheduled. This family's name will be put on a list and they will be helped in turn.

So you have to tell Grandfather. Will you return to his cellar? No, it would be easier to write a note. But when you sit down to write it, the task suddenly seems very difficult. What can you say? Best get it over quickly. "Herr Müller: Hilfswerk can't help you now. The children in the bomb shelter have to be cared for first. Hilfswerk has put your name on their list. We are doing the best we can." But you can't send that. It's too cruel. You must try to soften the blow. So you try again, but with no better success. Then suddenly you see a way out. You write:

"Herr Müller: Hilfswerk can't help you now, but it should soon be able to do so. In America more than 24 million Christians are uniting in 'one great hour of sharing' on March 12. On that day they will take collections in 100,000 churches. Before that the great networks will carry your pleas in radio dramas. Be of good courage. Help is coming! Maybe we can even find enough to put up a wooden chapel so that the Church of the Redeemer can start life anew. Anyway, we'll try."

Top Military Secrets

EDITOR THE CHRISTIAN CENTURY:

SIR: I am following with shortness of breath the Great Mystery Story that is running in serial installments in the papers—something about Top Military Secrets. There must be a lot of them, for fresh veiled references are made every day, with the details never quite disclosed. A new twist was given the matter last week by one paper which said that the top secrets ought to be kept in some one safe place—for instance, a vault under ground. Maybe the writer meant Fort Knox, along with the gold. (Perhaps eventually we will all hole in at Fort Knox. That would be a saving of expense, for one commemorative monument would do for all of us.)

I am entirely for keeping the top military secrets very secret. And as a patriotic American I am, nobly and silently, doing my bit. For instance, as a student of science I happen to know the formula for the very latest post-post-Bikini atomic bomb, to wit:

$$A+Px3.1416=MC^2$$

But wild horses, or wild commissars or wild congressmen, couldn't drag it out of me.

Yet the really top secrets have been floating around publicly for many years, in high visibility to everyone except, apparently, the high brass of the army and navy. These top military secrets are not born in laboratories; they are not jet-propelled. They are simply some elementary facts of history. Here are four of them:

1. Armament races end in war. I do not know enough to be resoundingly dogmatic about this. So, if you can think of a thumping armament race between two nations that did not end in a war, just wire me (*not* collect). But that secret never gets put on the Pentagon bulletin board.

2. When military thinking becomes the exclusive kind of thinking brought to any international situation, it is hard to distinguish it from nonthinking. It is operating in a realm for which it is unfitted. Many of our present ills stem from the tragic fact that we fought a military war without at the same time fighting a political one. The perfect text for this is supplied by the most celebrated tea party ever held. The March Hare, you remember, has attempted to repair his broken watch with butter. Says the Mad Hatter, "I told you butter would not fix the works." "It was the best butter," the March Hare meekly replied. Guns and bombs will not fix the works of our broken world, even though they are the best. Something else is called for.

3. An obsession for security can make everything insecure. That is about where we are now. It was not a clergyman or a philosopher but a military observer, Hanson Baldwin, who wrote recently: "There is one immutable principle that history has taught us: that there is no such thing as absolute or complete security. The nations that have tried to make themselves impregnable have become either garrison states or bankrupt states. It is a fatal path."

4. You cannot shoot an idea. This has been shouted from a thousand platforms and pulpits and over the air. Yet it has not percolated to all the seats of the mighty. Russia is both an imperialism and an idea. It is a blunder to treat it as though it were just an imperialism, to be held down by force of arms. For it is an idea also—a cruel delusion, but still an idea that operates powerfully in a vacuum. It has a strong appeal to hungry and homeless and jobless and hopeless men. You cannot shoot the idea, any more than you can shoot the binomial theorem or the hope of immortality. The only thing that can do the job is a better idea—in this case, a demonstration of a living democracy that works.

These are secrets. And we seem to be doing our best to keep them so.

Yours, SIMEON STYLITES.

This Is the Second of a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Nationwide Poll of Protestant Ministers

Great Churches of America

II. Evangelical and Reformed, New Knoxville, Ohio

RURAL AMERICA is predominantly Protestant. From colonial days until now, rural churches have nurtured a majority of the ministers and a considerable share of the people who later serve in or become members of town and city congregations. Equally vital is their contribution to country life. One of the greatest authorities on American agriculture, C. J. Galpin of the United States bureau of agricultural economics, says: "It is the small, weak, pastorless church, poorly located, which tends to surrender agriculture to destructive individualism. It is the strong church, with noble, permanent architecture, properly located, with a capable resident pastor, that unifies agriculture. A unified agriculture in turn unifies the church."

A rural church which is precisely pictured by the second sentence in Dr. Galpin's description is the First Evangelical and Reformed Church of New Knoxville, Ohio. It is a strong church of more than a thousand members. It has a noble, permanent house of worship. It is properly located in a village of around 800 souls. It has an able resident pastor in D. A. Bode, who is helped by the capable ministries of his wife. It constitutes a unifying and integrating force not only in agriculture but also in all other aspects of life within its parish, which reaches out into the country for miles in every direction. In turn it is itself strengthened by this strong community vitality.

At Center of New Knoxville

Nobody can visit New Knoxville and study this church, as The Christian Century did, without realizing that the ministers of America knew what they were doing when they nominated this as one of the great churches of America. This Evangelical and Reformed Church not only measures up to ordinary standards of Christian influence, rural or urban, but it transcends most of them in at least one respect. It has sent 42 persons into the Christian ministry! These men and women have gone out, largely in the past generation, into church and missionary service throughout the United States and to the uttermost parts of the earth. There they serve because of this church.

The community of which the New Knoxville church is the physical as well as the spiritual hub is one of the loveliest farm neighborhoods in America. Order and beauty speak of good rural housekeeping. When the motorist driving on Route 29 reaches a spot 100 miles northwest of Columbus, Ohio, and 60 miles southeast of Fort Wayne, Indiana, he is suddenly startled by the resemblance of what he sees to the famous landscapes of Lancaster county, Pennsylvania. Even in these times of relative farm prosperity, the well-being of southern Auglaize county, Ohio, is noticeably higher than that of the surrounding territory.

Between level or slightly rolling fields stand clumps of neat farm buildings. Adequate houses and great barns are all painted. Tall timber seems to cover more of the land than in neighboring communities, but even that has a cultivated look. Fat livestock bears the marks of good care and breeding. Every farm has electricity. Good roads run between broad acres green with winter wheat. No empty houses or dreary expanses of weeds, no sagging fences or mounds of rusting junk mar the view.

Jail Long Tenantless

The center of this scene is the tall spire of the great brick church in New Knoxville. Its huge clock accurately tells the time and its chimes are heard downwind far out into the country. Around the church lies a village noted for spick-and-span order. Its broad, tree-lined streets look as if they were swept every day, and even the alleys are free from rubbish. Some New Knoxville houses are old and none are unusually large. But all are occupied, painted and in good repair. Styles of architecture indicate that the town has grown slowly over the past century, and a street of new homes shows that its growth is accelerating. The village has good schools, the usual number of filling stations and grocery stores and two restaurants. It has a bank, and a large cooperative grain elevator and farm machinery store. At the edge of town one sees the tall stacks of the largest sawmill in Ohio and a new processing plant for livestock feed. The brick town hall and fire station also houses a jail which has been empty so long that nobody can recall when it held a lawbreaker.

New Knoxville is one of the 20,000 villages of less than 2,500 population which dot the American landscape. Along their shaded streets, they house something like 14 million men, women and children. These villages are not disappearing, as it was predicted a generation ago they would. Instead, smaller places are increasing in both numbers and population. Today they seem likely to stand as a permanent feature of the over-all pattern of settlement of the New World. They stand because they play an indispensable role in the reli-

The Evangelical and Reformed Church, New Knoxville, Ohio, was chosen in The Christian Century's poll of 100,000 ministers as the rural church most worthy of study in the states of Wisconsin, Illinois, Indiana, Michigan, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York and the six states of New England. Other rural churches frequently voted for in this northeast quarter of the country were St. Lorenz Lutheran, Frankenmuth, Michigan; Methodist, Canal Lewisville, Ohio; Bethel Evangelical and Reformed, Freelandville, Indiana; First Baptist, Greece, New York; and Presbyterian, Oswego, Illinois.

gious, cultural and economic life of rural people, and hence in the life of the nation. This is the fundamental reason why the total number of small incorporated towns has doubled in the last 50 years. It indicates why every American ought to be interested in learning how one village church is successfully meeting its great responsibilities.

Church Parking a Problem

Parking problems raise no blood pressures at New Knoxville, except on Sunday. Then you will encounter difficulty, as The Christian Century did, in finding a place for your car within some distance of the Evangelical and Reformed Church. Even though that institution has recently opened its own block-long parking lot, which is filled to capacity, cars line the curbs in every direction.

Once inside the church, you will have as much difficulty in locating a seat, if you come late, as you did in parking your car. So you tour the building to see the Sunday school in operation. From the basement, where an adult class of more than a hundred is in session, to the second floor, every room, every corner and cranny is filled with groups of young and old studying the lesson of the day. In the Akron-style church auditorium, the teachers of ten classes of adults compete for attention in a happy if unpedagogical din. Immediately above, several classes of young people are scattered through the horseshoe-shaped balcony.

Average attendance at the Sunday school is nearly 700, the enrollment being 980. Almost everybody stays for church. Then the Sunday school rooms are opened to expand the large sanctuary, and few seats are vacant. When the new pipe organ starts playing the opening hymn, entire families from children to grandparents join in the singing. A remarkable community at worship sings the great hymns of the church with the help of senior and young people's choirs.

How remarkable this church is can be seen when one discovers that its 1,050 confirmed and 315 baptized members constitute a total almost twice the population of the village, which also has a Methodist church of 140 members. The Evangelical and Reformed Church owns, debt-free, property which could hardly be replaced for $250,000, and it is hoping to build an additional educational structure. During the past nine years, since Dr. Bode has been its minister, it has contributed to missions and benevolences over $100,000. But its greatest source of pride and its highest claim to distinction are those 39 men and 3 women it has sent into the Christian ministry and its 30 daughters who have married ministers or missionaries. If that record has been equaled or exceeded, the fact deserves publication.

No Rural Decline Here

How has this village church managed not only to keep alive but also to grow in spiritual power and numbers? Studies made by Edmund de S. Brunner showed that between 1930 and 1936 there was a net decrease of 3.4 per cent in the number of rural churches in America. The 1936 census of religious bodies, inadequate as it was, showed that the rural churches of 11 of the major denominations, including the Roman Catholic, had declined since 1926 in numbers, in total membership and in Sunday school attendance. But this mortality occurred among the little churches, which went down, adding to the economic burdens and the social conflicts of the people. Churches of 200 or more members not only survived—they thrived. The New Knoxville church is one of those which had an adequate base in the community, and so it lives and grows.

This does not mean that the farmers of Washington township, in which the village is located, are immune to the technological trends which have brought such changes elsewhere. It does not mean that their young men and women all remain at home, or that the people have insulated themselves against a shifting world by hostility to education or peculiarities of dress. They send their children through high school and most of the recent graduating classes have gone on to college or some other form of advanced training. Farms employ the latest devices, from gleaming up-to-date kitchens to tractors, cornhusking and hay-baling machines costing thousands of dollars. The people in the great Sunday congregations, morning and evening, in the Wednesday prayer meetings and the Saturday morning confirmation classes, wear the same kind of clothing seen in any city congregation, and with as much grace. Youngsters belong to 4-H and Future Farmers clubs, play on athletic teams, hold scout meetings. Their parents belong to the Farm Bureau, to livestock and dairying associations. Youngsters and adults place exhibits in state and national farm and livestock shows. Midweek meetings of community organizations are as numerous as in the cities.

The New Knoxville Evangelical and Reformed Church is very much alive. But life is not a simple or easily understood thing. No one factor can be isolated of which one must say: This is it! Even when outstanding characteristics are put together and described, the living entity flows through the net of words as the clear waters of the creeks of Washington township pass through a little boy's cheesecloth seine. But after a visit of several days in this community, after a study of its history, its beliefs and its hopes, three elements stand out as distinctively contributing to the vitality of this great church. By proceeding from the obvious but more important factors, perhaps we can learn why the ministers of Protestant America nominated this as one of twelve churches deserving of study.

Rooted in the Good Earth

A century before scientific analysis of the soil was developed, the farmers who organized this church anticipated some of its findings by clearing, draining and starting to till the good soil around New Knoxville. Today their descendants can tell you that the light brown earth on the slopes is Crosby soil, which is productive but heavy, so that it must be artificially drained. In some places it requires, and gets, contour cultivation and terracing. They point out level or depressed areas, which were formerly dotted with ponds, and say this is the black Brookston soil. This is even more productive, but it must be tiled, and crossed with diversion ditches and an occasional grassed waterway. To maintain their fertility, both kinds of land require that crops be rotated on a four-year cycle—two years in clover, alfalfa or timothy and the other two years in corn, oats, wheat or soybeans.

So the New Knoxville church is literally rooted in the soil. The farmers cultivate our most important natural resource, the good earth, and have increased its fertility. Here the advent of machinery has not increased the area of

farms, which still contain an average of 100 acres. These family-size holdings maintain their owners at a good level of living through diversified agriculture, dairying and livestock production. Few farms are rented and seldom is one sold. When owners can work no longer, they pass their land on to their children and move to the village. Many of the names found on the original deeds, drawn up a century ago when the government sold the land for 50 cents an acre, are to be seen on the mailboxes standing beside the road today, when the land cannot be bought for $200 an acre.

Economic and Ethical Integrity

Less than 25 per cent of the farms are mortgaged and foreclosures are almost unheard-of. The local banker says he would starve if he had to depend upon farm loans. In its 40 years of history, his bank has foreclosed on only one farm mortgage and has had "less than $2,500 in bad debts." The one foreclosure came about during the depression when a discouraged farmer simply gave up trying to pay a small debt which he could have managed with a little more persistence. The largest local business, the Hoge sawmill, says that its credit losses over 30 years have been "less than one-fourth of one per cent." Washington is the only township in the county whose land never appears in the published lists of tax delinquencies. Even during the depression of the thirties, only three or four people received public relief.

Facts like these underline not only the economic stability but the ethical integrity of the people of the New Knoxville church, who make up a large proportion of the people of the community. In addition to owning his family-size farm, the average farmer is estimated to have $5,000 to $8,000 worth of livestock and upwards of $10,000 invested in machinery. That he and his neighbors in the village are frugal is indicated by the fact that as of December 31, 1949, the People's Savings Bank of New Knoxville had $1,262,408 on deposit, according to its public report. In commenting on the economic stability of this community a businessman said to The Christian Century: "When depression gets this community down with its tongue hanging out, there will be nobody left in places like Chicago."

One Church—One People

Recently the New Knoxville church voted to send Dr. Bode and his wife to Ladbergen, Germany, to represent them next June 3 and 4 at the one-thousandth anniversary of the founding of this Westphalian church. They did this because the ancestors of a considerable proportion of the New Knoxville people came from that place. Emigration from Germany started in the 1830's and was largely completed in the generation following. The founding of New Knoxville was a small part of the contribution to the making of America given by the million and a half German immigrants who came between 1830 and 1860 and settled in the middle west. Carl C. Taylor of the U. S. department of agriculture says of them: "For the most part they were educated, thrifty, hard-working farmers who had left their mother country to seek political freedom and economic opportunity. They probably contributed more than any other group to the development of a stable agriculture in the new areas."

Many of the New Knoxville people still maintain contact with their relatives overseas. Since the war they have sent more than 400 parcels of food and clothing to Ladbergen, where these gifts were distributed by the pastor. Until the late war, when over 100 young men left the New Knoxville church to enter the armed forces of the United States, the German language was used in church services. Now its use is confined to a Sunday morning Bible class, taught by the minister. The prize possession of this class is the German Bible sent to them by the Ladbergen church in 1938 when New Knoxville celebrated its centenary. But German speech is still often heard when New Knoxville people meet, and the bond of common origin and culture is a very important element in their communal life.

It is not an exaggeration to say that the Evangelical and Reformed Church does more than any other community institution to preserve and build upon this heritage. One often hears references to its first minister, F. H. W. Kuckhermann, who came as a young man from Ladbergen. First he worked for 25 cents a day helping dig the Miami and Erie canal, which runs a few miles to the west of New Knoxville. Then he became a schoolmaster. But the little log church needed a minister, and so the schoolmaster was ordained. From 1844 to 1890 he served as pastor of the slowly growing congregation. He lived on in the community until 1915, and his grandchildren and great-grandchildren are there today. Early in the ministry of his successor the main part of the present church, including the tower, was built. The church has been added to at various times since, but its original stately architecture remains.

Religion the Vital Factor

Names of the charter members of the church are still borne by many present pillars of the congregation. They include such unmistakably German designations as Fledderjohann, Lutterbek, Lammers, Kuck, Huedepol, Meckstroth, Hoge, Holtkamp, Kaetterheinrich, Wierwille, Nuessmeier, Schroerlucke, Schroer, Kattmann, Niemeier, Elshoff and Finke. A common biological heritage therefore adds to community stability. More important still is the persistence of common traits, attitudes and folkways. The kind of husbandry one sees here, the courtesy people exhibit in their dealings with each other, their diligence in work and in study, are a part of this heritage.

Stronger still is the relationship of this endowment to religion. New Knoxville parents expect to be held morally responsible for the religious nurture of their children. It is a part of their strong sense of rightness that their children should be baptized in infancy and confirmed at the beginning of adolescence. Families are brought up to hear the reading of the Bible in family worship, to have the pastor come when they are sick or in sorrow, to gather around when he reads the Bible and prays, to go to church in a body on Sunday. These people hold the Christian ministry in high esteem and expect others to do so.

Today more newcomers than formerly are moving into New Knoxville. They find work in the lumber mill, which prepares wood for industrial uses as well as for buildings, in service jobs or in industries in near-by towns. They soon learn that their neighbors expect them to join a church, to pay their debts, to work hard and to take good care of their own. If they meet community standards, they are

accepted into its fellowship. If they fail, they probably come to resent what must seem a clannish resistance to the outlander. But this insistence on certain standards is the means by which the community has conserved over more than a century much that has had value in a thousand years of Christian culture. It seeks almost instinctively to protect this heritage now. Much depends on whether it is able to convince erstwhile strangers of the rightness and importance of what it is trying to do.

Influence of Ministerial Sons

More significant to the New Knoxville church than its economic, ethnic or cultural stability is its Christian faith. This faith opens the way by which spiritual power is added to stability. The New Knoxville church holds and propagates its faith with zeal, conviction and diligence. Those 72 ministers, missionaries and wives of the manse who have gone out from its membership were *sent* as well as called! Dr. Bode says that if he should neglect for only a few weeks to mention in his public prayers or in his sermons the claims of Christian service and the necessity of supporting those who have entered it, a member of the board of elders would be sure to remind him of his duty.

There is hardly a family in the community that has not freely contributed one or more members to the Christian ministry. Nearly everybody has a son, brother, uncle, daughter, sister, aunt or cousin in church service. Each of the sons of the church, before he finishes high school, finds himself under silent but unremitting pressure to give serious consideration to the claims of Christian vocation upon his life. Those who have gone out from the community into church work write and many of them return periodically to the old home. Accordingly their problems, hopes and achievements enter into discussions at New Knoxville dinner tables, in grocery stores and filling stations.

Colony of Heaven

Everybody treasures the story of Herman H. Cook, whose aged mother still lives in New Knoxville and always urges those who call on her to "pray for Japan." Her son died in that country in 1916, after fourteen years of incredibly hard work as a Christian missionary. Rev. and Mrs. Gilbert Schroer also served in Japan for many years, and Richard Lammers is teaching in North Japan College now. According to the anniversary record published by the church in 1938, the first minister to volunteer from the church was graduated from Heidelberg College in 1875. One other graduated before the century was finished, eight more in the first decade of the 20th century, seven in the second decade, 12 in the third and 13 since 1930. Six are now in theological seminary. Most of them have gone to Mission House Theological Seminary at Franklin, near Sheboygan, Wisconsin, an institution which formerly belonged to the Reformed branch of what is now the Evangelical and Reformed Church. A former New Knoxville pastor, Dr. Josias Friedli, is now acting president. When they complete their studies, most of the New Knoxville young men are ordained in their home church, whose pastor graduated from Mission House in 1912.

The close identification of the church and its people with so many who have gone so far and done so much for Christ and the church has had a profound effect on both. One visitor who had many opportunities to glimpse this effect was deeply intrigued by it. How could it be defined? It is affectionate pride in and tender concern for individuals, but it is more. It is spiritual oneness with their work and it is sharing in their ministry through support of and loyalty to the church, but it is more. It is a missionary spirit and it is an evangelical commitment, but it is more. It is something organic, something the people are as well as something they think and do. Well, what are they? A phrase in Moffatt's translation of Philippians 3:20 seems to fit better than any other that comes to mind. This church is "a colony of heaven."

Not all the New Knoxville people are saints, any more than were the Philippians to whom Paul wrote. But their dedication of life as well as of means to Christian faith and service has left its distinctive stamp upon them and their children. A visit to the three Saturday morning confirmation classes revealed that. Children begin these classes at eleven and finish the course at thirteen. On a dismal, raw morning in January, the attendance was 48 out of an enrollment of 51. The only thing that was exceptional about that was that three was regarded as a high number of absentees.

What Does the Church Teach?

The doctrinal basis of the preaching and other religious instruction in this church is the Heidelberg Catechism, which was first published in 1563. After the Elector Palatine adopted Protestantism, it was drawn up by Ursinus and Olevianus on orders from Frederick III. It defined the belief of the German Reformed (Calvinistic) Church and was adopted by most of the Reformed churches of the Continent. To the German ancestors of the present residents of New Knoxville and vicinity the catechism constituted a bond with the church they had left behind and a guide in the complexities of life in the New World. Their progeny, who now people a town named after a descendant of John Knox, have no desire to change it.

So they teach their children that man's redemption from his sinful human nature must be accomplished through regeneration by the work of the Spirit of God. The free gift of God's grace is given to those elected to receive it. Unmerited by them, it cannot be won by good works, which are however the fruit of grace. Their faith may be summarized by the first question and answer which the confirmation classes at New Knoxville learn:

> *What is thy only comfort in life and in death?* That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Savior Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me, that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life and makes me heartily willing and ready henceforth to live under him.

This catechetical instruction culminates in an annual reunion of all confirmation classes on Palm Sunday evening when one of the ministerial sons of the congregation preaches.

On the January Sunday when The Christian Century visited New Knoxville, Dr. Bode preached on "The Common Faith," taking his text from Titus 1:4. He then or-

dained new elders and deacons and installed a new trustee. These officers had been elected by the members under the presbyterian system of church government. Dr. Bode outlined the duties of the officers as defined by the common faith found in the New Testament. The elders look after the spiritual life of the congregation, the deacons see to its material responsibilities and the trustees care for its properties. The pastor declared that the common faith (1) teaches us the sinfulness of man and (2) the love of God, who (3) "wills that all men be saved" body and soul through faith in Jesus Christ, which salvation leads to (4) works of kindness, hospitality and zeal in service of the church and community and eventually to (5) eternal life.

During the morning sermon Dr. Bode commended the businessmen of the community for a new effort they are making to form an association for common endeavor and denounced a proposal to open the next county fair with a Sunday show of "daredevils." He spoke approvingly of the sacrifices parents make to educate their children and urged all men of the consistory to read the *Messenger,* the E. and R. church paper which comes to the New Knoxville post office in numbers almost equal to the *Ohio Farmer.* At the evening service the pastor preached on "Saved to Serve," illustrating the theme from the life of Herman Cook. He said that Cook's sacrifice had done much to create the deep interest in missions and in Christian service which is characteristic of the church, as demonstrated by the fact that it now has six students in the seminaries. Maintain this faith, he urged, so that this church, like Ladbergen, will keep going for a thousand years.

All Offerings for Others

That the people of New Knoxville intend to keep the faith and to extend it is seen by the fact that last year their church and its organizations raised a little over $38,500, spending about half to keep their church going and the rest for others. Since farm income is irregular, the church does not use the familiar envelope system. People make their pledges when visited in an every-member canvass, then pay them as they can at the hardware store, whose proprietor is church treasurer. All money collected in church offerings goes to benevolences. Each year on the first Sunday in September a "Harvest Home and Mission Festival" results in substantial help for the far-flung work of the church.

The church pays salaries to minister, janitor, organist, choir director, to three teachers and to the treasurers of current and benevolent funds. The pastor has no assistant except his able but unsalaried wife. The church houses the minister in a comfortable brick manse and pays $500 a year toward his automobile expense. The central organization of the Evangelical and Reformed Church has recently written church consistories urging them to consider raising pastors' salaries. If New Knoxville is typical in this respect, the point was well taken. This is strictly the opinion of The Christian Century, for Dr. Bode does not complain.

The human problems of New Knoxville people are the same as those of people everywhere, and they are met by the wise pastoral ministry of Dr. Bode and his wife. In their nine years in the manse near the church, they have come to love the men, women and children of the entire community and to be loved and trusted by them. Their own six children have grown up, been sent through college, and are on their own. Mrs. Bode plays an active part in the women's guild, the ladies' aid and the women's missionary society. A poet who has published three small volumes of warmly human verse, she is in demand as a speaker for women's, church and community meetings, the latter sponsored by the Ohio Farm Bureau. Dr. Bode calls on the sick and the shut-ins and helps shoulder the burdens of the heavy-laden.

Help When Most Needed

The pastor attends farm sales and never fails to show up if fire or other disaster strikes, such as the growing number of injuries from farm machinery. (Last year farm accidents cost people of this county $9,270 in doctor bills and 5,715 days' work.) He is one of the cheering fans at basketball and other athletic contests, and makes it a point to go to the dressing room to cheer up his boys if they lose. He was one of the leaders in getting the town to open a multiple-purpose athletic field, equipped with good facilities, including night lighting. People know that they can call him at any time of day or night if he is needed. He pays special attention to the very young and the old. The high proportion of aged in the community was shown last Mother's Day when the church, which gives each person over 70 a flowering plant as a token of love, distributed 117 plants.

Dr. Bode sadly recalls that he was unable to save three wartime marriages, which ended in divorce, but sets over against this failure 19 instances in which, during those troubled years, he helped preserve distracted families from disintegration. In a community which takes pride in caring for its own, he is generally the one who brings together helpers and those who need a little timely assistance. His experience as superintendent of the Ottilie Orphan's Home in Jamaica, New York city, has given him a fund of sympathy with the young and their parents which often is put to good use. His predecessor, O. B. Moor, helped to effect the transfer of a library which the church had accumulated to the local high school, where it is much more widely used, and Dr. Bode serves as a member of the library board. His command of German is often put to good use, particularly in his ministry to the elderly.

New Knoxville's Problems

One matter which concerns the leadership of the New Knoxville church is rather surprising for a village so solidly Protestant that it has only a very few Roman Catholic families. It is the zeal with which the Roman Catholic Church is working in this as well as in other rural communities, seeking to expand its influence by gaining converts from Protestant churches. Its most effective means of reaching New Knoxville people is through pamphlets, leaflets and newspaper articles. The minister is concerned over what seems to be a persistent attempt to infiltrate his community with ideas which are alien to its whole history, and with the problems which arise when church young people marry non-Protestants. One means of dealing with this situation is the Reformation Festival on the last Sunday in October, which is a date of great importance here.

Another problem arises from differences which develop between people over changing forms of economic enter-

prise. Half of the 2,200 farmers in the county are members of the Farm Bureau, which is developing cooperatives, one being located in New Knoxville. Some farmers and many businessmen view cooperatives as a threat to private enterprise and claim that their tax-exempt status constitutes unfair competition. But others insist that cooperatives pay their way, that farmers or consumers have a right to go into business for themselves if they desire, that cooperation is fully as Christian as competition. And they point out that they need this protection in a time when increased prices secured for their products are more than offset by rising costs, for which they blame retailers in one breath and organized labor in the next. The tension created by this situation exists among the people of New Knoxville. That it is not a problem in the church, where partisans of both points of view meet as Christians, is a tribute to the high quality of Christian fellowship which exists there.

Growth—Toward What?

A third problem is posed by the fact that New Knoxville is probably changing more rapidly today than it has at any time in its history. To a church which feels responsible for the character of society, the direction of that change becomes a vitally important issue. The lumber mill alone employs 65 workers and has a payroll of $160,000 a year. The new feed mill plans soon to increase its staff. So industrialization is beginning to invade the village at the same time that it is advancing on the farms themselves. Whether the community is aware of the nature of all the problems this will pose is open to doubt.

But these problems will have to be faced, sooner or later. And they cannot be faced by an economic leadership which thinks solely in secular terms or a church leadership which fails to take fully into account its responsibility for community character. An important aspect of this issue concerns landownership. So far the few people who have sold farms have transferred them to persons who could be at home in this community. What will happen when others are offered high prices for their farms by persons who have no intention of conforming to the community's traditional standards remains to be seen. This is one of the situations which cannot easily be met by the independence and individualism which are characteristic of rural people and their churches and communities. It emphasizes a problem which must be met as the church faces the future. It can be dealt with only by the development of new forms of cooperative action within the church and community and between them and other communities.

Good Churchmen Are Good Neighbors

Relations between the Evangelical and Reformed and the Methodist churches in New Knoxville are wholesome and cooperative. Last summer when the Methodist church was without a minister for a while, Dr. Bode helped the church and its members in many ways. Now that a young pastor has come, the two and their churches work together in joint meetings and other enterprises. But the town suffers somewhat from isolation. There is no functioning county association of Protestant ministers, although pastors of different groups get together occasionally in denominational meetings. The Ohio state pastors' conference and the state council of churches mean a good deal to the ministers, but effective interchurch cooperation between New Knoxville churches and their immediate church neighbors in the area around the community is almost nonexistent. This is a great pity, for this church has a great deal to give as well as much to gain. The walls that have sheltered it in the past have been moved back and it is a part, whether willingly or not, of a larger community.

The New Knoxville congregation was not enthusiastic about the proposal that its denomination merge with the Congregational Christian Churches to form the United Church of Christ. If the merger is accomplished, however, the congregation will not oppose it but will seek faithfully to continue to serve Jesus Christ, the head of the church. Here the innate conservatism of rural people manifests itself. This congregation has slowly accommodated its thinking to the 15-year-old merger of the Evangelical and Reformed churches, and it cannot easily assimilate the idea of another change so soon. Such things take time, even where good will is strong, as it is here. Underneath all its surface changes, rural life is still geared to the deliberate cycle of the generations, to the slow evolution of a deeply rooted way of life.

But its strength and solidity, its virtues and its power, are nowhere better illustrated than in the New Knoxville Evangelical and Reformed Church. In a dark age when all the proud centers of urban civilization are threatened with sudden atomic death, this church and this community are a lighthouse throwing a steady beam of hope through the gathering gloom. Here the Light of the World shines out from a communal fellowship built on an unshakable foundation. It will continue to shine, as the New Knoxville citizen declared, even if a time comes when nobody is left in cities like Chicago.

VERSE

Prayer

TAKE me home. Too great a beauty
Taunts me here, in shadow forms
Eluding concrete capture; only
Whispers and pale tints where storms
Of sound and hue must sing, could I
But penetrate the dust between
Us. Take me home. I gladly die
To clearly view the dimly seen.

MARGARET EVELYN SINGLETON.

Years and Days

THE YEARS now gone, my grasp they have eluded;
The days—how like a shuttle in their passing!
But I have gained from them a quiet spirit;
Shall I then mourn them?

The years to be—I shall not fear their coming;
Tomorrow—that shall not so soon concern me.
Today is mine, and greedily I hold it,
Seizing its treasure.

THOMAS CURTIS CLARK.

Christian Life Line

By Winifred Raushenbush

AS THE WORLD threatens to split into two parts whose people hold differing political ideologies, it is fortunate for the 2.3 billion souls of this planet that there is another ideology, not political, which knows no geographical boundaries and has a deeper lien on the human spirit than either democracy or communism. In the last century this faith has reached out across the world, binding humanity together with the Christian life line of the missionary movement. During the last four years this line has been strengthened by Church World Service. Now that Protestantism's global relief organization is entering its fifth year, it is time to assess its achievements.

Four years ago the activities of Church World Service could be housed in a few small rooms. Today it ships a ton of goods every hour the year around to the 64 countries it serves in Europe and Asia. Between May 1, 1946, and October 1, 1949, Protestant and Orthodox churches allocated $19 million to Church World Service. These funds were used for overseas relief and reconstruction, for displaced persons, for church rehabilitation. In addition, the churches contributed no less than 48,000 tons of goods valued at $30 million. Voluntary outpouring of help on such a scale is something for which all of us can be grateful.

I

Operations of this magnitude offer opportunities for economies which would be impossible for a smaller enterprise in compassion. Food, clothing, medicine and other supplies to be sent abroad are bought, crated, loaded and shipped with maximum efficiency. Supplies are bought in quantity directly from the manufacturer on the basis of competitive bidding. No goods are sent to countries which charge duty on such gifts. The Economic Cooperation Administration returns 100 per cent of the cost of ocean freight shipments of such goods to Marshall-plan countries. In 1948 this amounted to $100,000. The American army makes similar reimbursements for goods sent to Okinawa, Korea and Japan. A few governments pay the cost of inland transportation within their own borders. Occasionally steamship companies carry C.W.S. goods free of charge, out of respect for the purpose of the church people who sent them.

The relations of C.W.S. with governments have been excellent. Whereas within recent months CARE and the Joint Distribution Committee have been asked to discontinue their work in Poland and Hungary, respectively, C.W.S. is still doing business with Poland, Czechoslovakia and China. On June 22, 1949, Robert T. Henry, director of C.W.S.'s China branch, reported that Chinese authorities had expressed appreciation of C.W.S.'s work and the hope that it would continue. C.W.S., although it cooperates with government agencies and has received much help from them, has been careful to make it clear at all points that its gifts come not from the government but from American Christians. Rather than allow gifts to be distributed by the army, when no church agency or personnel is available, C.W.S. discontinues its shipments.

Church World Service does not discriminate in respect to creed, nationality or race. Like the Jewish and Catholic overseas relief agencies, which serve their own people mainly, it helps primarily people of the Protestant and Orthodox faiths. But it has also aided Arabs, Jews and Christians in Palestine, and non-Christians in Pakistan, and it cooperates with Catholic and Jewish agencies whenever this is in order.

Operating as a peer among peers, it sends goods from itself as a national church agency to hundreds of other national church agencies, with full respect for their integrity and competence. Giving aid on these terms allows no room for arrogance or condescension; accepting it involves no loss of self-respect. While the war was still going on, European Protestant and Orthodox churches set up national reconstruction committees under the auspices of the World Council of Churches. These assessed the needs of their own countries and reported to a central office in Geneva. How European Protestant aid should be allocated each year was decided on the basis of need, not of nationality. Church World Service was asked to fit its aid into this already established pattern, and it did so.

Church World Service also serves as a symbol and expression of American Protestant unity to European and Asian Protestants, to international agencies, such as U.N. and UNESCO, to foreign governments, and to the American government agencies with which it deals. One of its major accomplishments has been the support of certain World Council of Churches projects in Europe, in connection with which C.W.S. and World Council personnel are frequently one and the same person.

II

So Church World Service has helped and comforted millions of people, saved thousands of lives, helped rebuild the church life of many countries, given young people faith, hope and an ideal to work for, and assisted a war-weary world to get back on its feet. Whether it has done enough, how much longer it should continue and whether or not it should become a permanent agency of the churches—these are some of the questions that remain to be settled. But whatever the verdict for the future, we need not apologize for the past.

The total assistance given by Americans to foreign peoples since war's end may be very simply summarized: Through the government they have given billions; through the churches they have given millions. In 1950, 11 cents of every American tax dollar will be used for this purpose. During the first six months of 1949, 52 voluntary agencies, of which C.W.S. is one, gave $45 million for overseas service in Europe and Asia. In 1948, 20 Protestant and Orthodox denominations gave $16 million in cash and 54 million pounds of supplies.

As everyone knows, the government's European re-

covery program is supposed to terminate on July 1, 1952. Whether or not abrupt termination of aid to Europe is wise is being hotly debated. Many state department officials feel it is dangerous. Willard Thorpe believes that Greece, Austria and Korea will need aid after 1952. Herbert Feis, former state department economic adviser on international affairs, says: "Five to ten billion dollars sent to western Europe and China in the early thirties might have accomplished what fifty billion could not do later."

Traditionally, governments expect the churches to pick up the job of helping war-ruined peoples at the point where they leave off. But this time the job is an almost impossibly heavy one. No previous war has been as destructive. No previous war has pried loose from their homes great population blocs, running into millions. The refugee problem, created by war, treaties, and the birth of such new countries as Indonesia, Burma, India, Pakistan and Israel, is a much bigger problem than the churches or voluntary agencies can handle alone. The most they can do is to supplement national or international aid, which is what they have been doing.

III

What are we going to do? In the past we have been generous for a time, then have wearied and withdrawn from the scene of action. This error, in an age of atomic fission and hate propaganda, we can no longer afford. Referring to this characteristic, John H. Reisner, executive secretary of Agricultural Missions, Inc., said recently at a House committee hearing on President Truman's Point Four program: "The Point Four program which can really be effective will not be completed in two or three years. Unless our government and the American people are willing to undertake long-term programs and provide continuing funds, it would be better to drop the whole matter before it is begun. To raise high hopes for a year or two, then to stop appropriations, will cause more ill will than if Point Four had never been started."

For American Protestants to discontinue their overseas service too soon would be like abandoning an ill person, who needs two months of treatment, at the end of the first month, on the theory that the worst is over. However, everyone recognizes that there are limits to what the United States and the American people can and should do for the rest of the world. The difficulty is to define those limits. That they have not yet been reached is shown by the fact that in the first six months of last year aid given through all 52 of the voluntary agencies was at the rate of 60 cents per person per year. Church people should and probably do give somewhat more than this.

During the war years the Protestants of Europe probably did more than American Protestants have done since the war. Sweden cared for 165,000 and Switzerland for 100,000 refugees. Almost every Dutch family sheltered a Jewish child. The French Protestant youth organization, CIMADE., protected Jews from the nazis and helped emigré Spaniards. Although 4,000 churches in England had been destroyed by 1944, England asked no help in rebuilding them, but instead raised substantial sums to help the churches of continental Europe.

A. L. Warnshuis has pointed out that if the United States were to do as much as Sweden and Switzerland, we would take in 3.5 million refugees. Actually, of course, we have taken in no such number. There are 40,000 Protestant and Orthodox displaced persons in Europe who are hoping to come to America before June 30, 1950, when the present D.P. act expires. It would be economical for C.W.S. to bring them over soon, before the International Refugee Organization disbands, because their passage is paid by IRO. Assurances for 20,000 of these are already in C.W.S.'s New York office. But unless contributions for D.P. work are higher in 1950 than in 1949, it will not be possible to bring these people to America.

What makes the 1950 situation of the voluntary agencies, including Church World Service, so difficult is that need is not yet tapering off, but contributions are dropping slightly with every year. The total contribution of 20 Protestant and Orthodox denominations fell from $28 million in 1946 to $16 million in 1948, although contributed supplies increased. Similarly the amount of money, exclusive of goods, given to C.W.S. by these denominations dropped from $7 million to $5 million during the same period.

The reasons for this general drop in giving are complex, and we need not go into them here. American Protestants must decide for themselves what is the Christian and compassionate thing to do. Their decision determines the fate of many people, affects the ministries of many churches. Already C.W.S. has cut down its job from general emergency relief to the support of a few projects having high priority. Perhaps, in time, it should take a further step—that of deciding to give less aid but to give it continuously.

IV

What should be the objective of Protestant giving in the future? The patching-up of a war-battered Europe, which can scarcely be restored to its former state? Famine relief to malnourished Asiatics? There are many who feel that since the resources of the churches are limited, American Protestantism should confine itself to supporting the ablest and most dedicated individuals of all countries in their efforts to build a world which will have both a higher standard of living and more humanity than the world we live in.

In building such a world, what the Christians of other countries want from American Christians is not only or primarily financial aid. What they need just as much is moral encouragement and a sense of solidarity. That Church World Service, through its gifts and its manner of giving, has been able to strengthen the already existing Christian bonds of communication, friendship and understanding between peoples is probably its most important achievement. It has strengthened the Christian life line. But is that line yet secure?

Battleground

WAR by land and air is taught,
And on the neutral billow.
The greatest battles ever fought
Are on the lonely pillow.

MARGARET EVELYN SINGLETON.

BOOKS

Call for a More Radical Reformation

ADDRESSED TO CHRISTIANS: ISOLATIONISM VS. WORLD COMMUNITY. *By Floyd H. Ross. Harper, $2.00.*

IN THE AUTHOR'S USE of the term, "isolationism" is a term of reproach, as it always is, but it is not employed to describe the selfish and despicable attitude of those who think that a nation (ours, for example) should stay out of wars that originate between other nations and that it need not, as a matter of honor and generosity, assume the economic burdens and attempt to solve the social problems of all the world. Rather, it is an epithet applied to those religious groups (especially Christian) which think that their own religion is not only superior to all others but actually unique. The nation which, in common parlance, is "isolationist" may carry on trade with all other nations, it may exchange consular and diplomatic representatives with them, its citizens may travel abroad in large numbers and it may freely receive travelers from abroad, and there may be an exchange of students and an unobstructed flow of cultural influences; but it is still guilty of "isolation" and may even be accused of making itself a "hermit nation" if it does not assume responsibility for the welfare of all nations.

Prof. Ross employs the word in a somewhat similarly strained sense, though in a different field. Here it means that kind of cultural aloofness which Christians practice toward the followers of other religions because they believe that Christianity is the one unique and "true" religion. That they send missionaries all over the world to convert the followers of these other religions to Christianity does not mitigate but rather intensifies their "isolationism," for, while missionary propaganda may produce physical propinquity, it intensifies the spiritual separation and thereby hinders the development of "world community." The point that is made here cannot be brushed aside and should not be obscured by any quibbling about the word, even though it is a loaded word which prejudices the argument.

Historically, beginning at least with the Apostle Paul, the Christian presuppositions have been that Christians are in some sense a chosen people, that they are in possession of an absolutely valid revelation, that they have in Jesus Christ a unique incarnation of God, and that by faith in him they have become beneficiaries of a saving grace not otherwise to be attained.

The author's presuppositions are the negation of all these. The idea of the special "chosenness" of any group is precisely what he aims to combat in the interest of "world community," and this idea is no more acceptable to him when the group in question is constituted by the voluntary acceptance of given teachings than when it is racial or nationalistic. Back of the sense of "chosenness" lie the concepts of absolutes, perfections, finalities, and things held sacredly unalterable and indispensable because supernaturally revealed. All these are alien to his view.

It is suggested, though not fully argued, that Jesus did not regard himself as so utterly unique and did not think of himself as the founder of a new religion or the bearer of a final revelation. However, the evidence on that point is cloudy, since all that we know of him comes through the testimony of men who had already become obsessed with the concepts of uniqueness, finality and absolute truth, and who represented him accordingly. "Neither is there salvation in any other for there is none other name" and "the faith once delivered to the saints"—these phrases express ideas which became current so early that, historically, it is impossible to get behind them. They set the course of the church's development. And there, in Dr. Ross's view, is just where the church began to go wrong. Its wrong-going has been continuous, comprehensive, cumulative and unmitigated.

Paul may be regarded as having begun it, so far as the extant records show, though the "no other name" thesis was ascribed to Peter (Acts 4:12) and was given a setting in the very earliest days. The hypothesis of a Pauline perversion of the teaching of Jesus is, of course, a very old one. It has been discussed, both pro and con, for generations. Dr. Ross gives a strong concise statement of the view that it was Paul who claimed for the Gentile Christian community the honor of being the real "chosen people"—even the "new Israel" and the "true Israel"—and started the church on its journey into the theological and ecclesiastical ice age of absolutism and exclusiveness. With a little further research he might be at least less sure that Paul called the church any kind of "Israel" (Burton, in his *Galatians,* denies that he ever did), and the derivation of Paul's leading ideas from the Greek mystery religions ought not to be affirmed so positively in view of the great, not to say greater, weight of evidence on the other side. But certainly Paul and those who came immediately after him did regard Christianity as uniquely *the* true and saving religion. For Ross's argument, it does not matter much where that idea came from. He would reject it in any case.

The crystallization of doctrines into creeds and the development of the orginal simple structure of the church into a complex and authoritative ecclesiastical system are topics which the author treats with what conservative readers will regard as shocking disrespect. Such treatment, in my judgment, is exactly what they need. Even moderately emancipated writers on these themes are far too much given to condoning the church's lapse into authoritarianism, tyranny and paganism by saying that Christianity *had* to protect itself in this way in order to survive. I am grateful to Ross for his lack of respect for aspects of the church which are not respectable, and for the scholarly competence with which he has briefly summarized and characterized some of them. The Protestant Reformation, as he sees it, was a very incomplete reform. It clung to the "popular supernaturalism of medieval Christianity," while discarding its grossest superstitions, and it did not free itself from what he regards as the greatest handicaps for any religion that is to be an instrument of world community, namely, the demand for certainty, the sense of alienation from God (or sense of guilt), supernaturalism, and the sense of "special chosenness." Protestant preoccupation with the concepts of forgiveness and justification summarizes all these shortcomings.

Whether these *are* shortcomings, is a large topic which need not be discussed here. The outcome of the argument—if it should not be regarded as a presupposition rather than a conclusion—is that all religious absolutes, certainties and finalities are a delusion and a hindrance to world unity. God's best gift is the boon of endless quest. "The only finality a mature Christian can know is his vocation to be a pilgrim or explorer." Nothing in the past can be regarded as normative. J. B. Pratt is quoted approvingly as saying that Christianity is not a body of teachings either of or about Jesus, but is "a great spiritual stream taking its rise back in the first century of our era, and flowing on down the centuries into our own time." There is splendid truth in this as well as in the rest of the quotation from Pratt.

Ross, I think, would not deny that *something* started in the first century, even though he regards it as only one among many streams in all of which flows the same kind of spiritual water. He would exhort Christians, to whom the book is addressed, to contribute to world community instead of isolationism by recognizing the essential identity of those streams in source and substance, despite the different colorations they may have received from the banks between which they have flowed. That will require the most radical revision that Christianity, or any great religion, has ever undergone.

For many centuries it was almost universally believed that the stability of the social order could be preserved only if the community had one religion and was in communion with one church, and that dissenters and schismatics should therefore be suppressed by whatever means might seem necessary. In contrast, but not wholly in contrast, with this now impossible program is Dr. Ross's thesis that "world community" demands that all religions shall consider one another as members of a single family, as essentially of one kind, and as on a common plane. This would preserve for each cult every liberty—except the liberty to regard itself as uniquely true and "right." The relation between these two concepts of the

dependence of social cohesion upon religious harmony will require a little more thinking about.

The publisher has employed the promotional device—unusual in the book trade—of pasting on the jacket of this book a money-back guarantee. It is a fairly safe offer. The book will, to be sure, shock and enrage many readers, but most of these will want to keep the book in order to fulminate against it more effectively. Others will disagree with it, but more in sorrow than in anger. Still others, of whom I am one, will prize it as a forthright and unconventional approach to a real problem—How can Christians make their religion a help toward the creation of world community? No one who has any interest at all in religion and any capacity for rational discourse about it can find the book dull.

W. E. Garrison.

Books in Brief

The Higher Happiness. *By Ralph W. Sockman. Abingdon-Cokesbury, $2.00.* One does not have to introduce Sockman. The nine chapters of his book deal with the Beatitudes. Persons who have heard him on the National Radio Pulpit—as practically everyone has, repeatedly—will catch the very tone of his voice here in print, and the familiar but always fresh quality of his thought, and the effective simplicity of his prose. (If he found himself writing a sentence as mussy as that one, I am sure he would scratch it out and start over.) The spiritual and the practical are never far apart; in interaction, not in opposition. This is the only "dialectic" that he knows, and it does not seem to trouble him at all.

Farthest Frontier, The Pacific Northwest. *By Sidney Warren. Macmillan, $4.50.* The area is Washington, Oregon and Idaho. The time is from the beginning of exploration, trapping, trading and settlement until about 1910, when the pioneer period may be considered as ended. This is culture-history at its best. The Library of Congress subsidized the research, and it was money well spent. It is a solid and scholarly piece of work, and a lively piece of writing besides. Beginning with an account of the native inhabitants and the relations between them and the white settlers, the story proceeds through the years of pioneering and development, with attention to agriculture, industries, transportation, education, religion, social life, and all the activities that go to make up a civilization and a culture. The wonder is that almost the whole process took place within three-quarters of a century. The author is not quite up to his best in treating of the early missionary efforts. For example, he gives more emphasis to the bickerings between different groups of missionaries than to the work that any of them did, and notes that Protestants and Catholics made bitter charges against each other but does not think it necessary to consider whether either had a good case. And, granted that a good deal of the Marcus Whitman story has long ago been proved legendary, he was perhaps a more important figure than he here appears.

The Cities of St. Paul, Their Influence on His Life and Thought. *By W. M. Ramsay. Baker Book House, Grand Rapids, Mich., $4.00.* Sir William Ramsay's fame as an authority on the history and geography of New Testament times still lives, and his books, though old, are not obsolete. The contents of the present reprinted volume are the lectures which he delivered in Mansfield College, Oxford, in 1907. The cities considered are those of eastern Asia Minor—Tarsus, Antioch, Iconium, Derbe and Lystra. The account of these is introduced by an extended study of the apostle's relations to Hellenism, Hebraism and the Roman empire. There are many illustrations and maps.

Norwegian Holiday. *By Harlan Major. Funk & Wagnalls, $3.50.* This is a delightful and informing book about a very delightful country. Every traveler in Norway wants to go back. I have traveled Norway from side to side and from bottom to top, and my always latent desire to return has been quickened by Mr. Major's lively record. It is, in the main, a factual book, telling where to go and how to get there, and giving such information as tourists and vacationists would like to have—for example, about fishing, skiing, motoring—and data about the life, industries and arts of the Norwegian people. W.E.G.

CORRESPONDENCE

More from China

SIR: Your readers may be interested in this quotation from a letter from Foochow, China, written Dec. 13 by Dr. Harold Matthews, secretary of the American Board for China:

"Why shouldn't we jump in and help China alongside Russia if we are disinterestedly interested in China's welfare? Why let Russia get all the glory at our expense? We can't go on just helping reactionary governments stay in the saddle in the face of popular uprisings. . . .

"The money situation [here] is good, thanks to the new government banking arrangements. The streets are very orderly. I haven't witnessed a good old-fashioned street quarrel since liberation. There is much singing. People are beginning to smile at one another in street conversations. The part blockade has thrown many people out of work but we trust that is only a temporary condition.

"The Chinese church leaders seem to be taking on a new lease of life. They see new ways of presenting a Christian social service program which will be acceptable to the new government. New leadership is coming forward eager to serve. . . . The missionaries are restricted as to movement here and there, but are able to carry on the essentials of their work. . . . All in all, no one need waste any sympathy on the missionaries here as conditions are now."

Mrs. Ervine Inglis.

Webster Groves, Mo.

'Bog,' Not 'Fog'

SIR: "Colleges in a moral fog?" (Feb. 1.) Would that they were in no worse condition! When in a fog, a person generally has his feet on solid ground. The answer to your question as to why the church-related colleges are doing no better than others is that many of the colleges are in a *bog* as well as a fog. The fog may be moral but the bog, morass, quagmire is definitely immoral. The fog is a miasma whose stenches the trustees, administrators and faculties are unable to smell because they have become conditioned to its noxiousness; not all, however, because some people have become nauseated and waded out and others have been and are trying to get on terra firma and in the pure air.

The intercollegiate athletic situation is only the most obvious symptom of an insidious disease that is devitalizing too many colleges, keeping church-related colleges from being Christian. Occasionally The Christian Century reports an "Olivet." or the A.A.U.P. an "Evansville." Isn't it high time that sponsoring synods and conferences began to show some signs of consciousness that something is wrong? Or is that hoping for too much?

George Allen Odgers.

Billings, Mont.

H-Bomb No Threat

SIR: While it has been more than four years since I worked on the Manhattan Project, and I do not know of the recent developments in military applications of atomic energy, I am not worried by the talk of a hydrogen "superbomb," such as commented on in your editorial of Jan. 18, quoting from the Alsop column.

Knowing something of nuclear physics, I will not believe that "its theoretical feasibility is well established" until I see that statement made by a theoretical physicist I know something about.

The factor of 1,000 for the ratio of destructiveness of hydrogen and uranium given by the Alsops probably comes from some amateur scientist who has read that only

1/1000 of the mass of U-235 is converted into energy in the fission process. Simple arithmetic shows that 100 per cent conversion would yield 1,000 times as much energy. The catch is that complete conversion of mass into energy has been observed—and theoretically expected, as far as I know—only in the case of electron-positron pairs. And positrons, being unstable, are not found in nature, and must be produced artificially by the use of as much energy as their later annihilation will yield, so there is no net gain of energy.

The conversion of hydrogen to helium—the process believed to be the source of our sun's energy—converts only about 0.75 per cent of the hydrogen mass to energy, giving a factor of 7.5, not 1,000. This reaction is not a chain reaction like the fission of U-235 or plutonium, and requires sustained high temperature and pressure such as is found only in the interiors of stars.

However, discounting the "superbomb" still leaves us the atomic bomb to deal with. On that subject I agree with the seven points you quoted from the Emergency Committee of Atomic Scientists, and with your opinion that "our government should redouble its efforts to achieve international control of atomic energy."

Burlington, Iowa. GEORGE FINK.

The Issue Is War

SIR: The Christian Century recently commented on the startling fact that navy officers were appealing to moral laws in their attack on bombing. Since then this striking phenomenon has expanded into a general searching of lay souls about the ethics of the H-bomb. Weeks ago the Atomic Energy Commission was reported closely divided about this bomb. According to James Reston of the *New York Times*, some officials, "revolted at the very idea," opposed proceeding with it "on moral grounds." One of the most distinguished scientists who helped produce the A-bomb wrote a detailed report of his opposition. David Lilienthal may be proud that he led in pressing the ethical implications.

Now 12 top physicists, leaders among the "scientists of death," urge that the U.S. declare it will not drop the superbomb *first*. They will go right on making it, of course. But it is with qualms of conscience. For they say "its use would be a betrayal of all standards of morality and Christian civilization." In the Soviet menace, these 12 naturally find excuse for preparing this moral and Christian betrayal. Russia has no Christian or moral qualms, so we won't have either. The pagan Stalin succeeds the pagan Hitler as the world's moral regulator.

In addition, of course, the moral betrayal is justified by the whole H-bomb chorus on grounds that the commander in chief made the decision. A correspondent is even able to report on the *Times* front page that by his military order Truman "removed the question of producing the superweapon as an issue that might be argued on moral grounds." It was wrong to construct gas chambers in Germany, even under orders and even if someone else turned the jet—but this is different, of course! This moral question is not between a man and his God, or between him and his conscience, it seems. It is just between him and Stalin, or him and Truman. So men "pass the buck" to justify taking part in the new terror.

But if the scientists and politicians are naive morally, it is because of the failure of the church. We Christians have had no clear, unequivocal word to say against the horror of which this is an inexorable climax.

Where now will the theologians draw the line of permissible sin? If the church did not say it was immoral to kill with a rifle, how can it be immoral to do the same job with more efficient, really "mass production" instruments? If slaughtering others piecemeal was the "lesser of two evils," cannot obliterating them wholesale also be lesser than appeasement? If the end of preserving freedom justified a "little" violence, does not it justify a greater? If pacifism was admirable but perfectionist in 1941, won't it be the same in those days when the realists loose the great new winds of radiation that snuff out democrats and Stalinists alike?

War, which today happens to be called the H-bomb and tomorrow something worse, is still the moral enemy. The church has not yet said that plainly. It is encouraging that navy men and atomic scientists are beginning to doubt the rightness of military methods, but they deserve better moral leadership. As a nation we must negotiate with Russia on arms control again—and again and again. But as Christendom we must insist, regardless of what Russia does, that war is wrong.

Wilton, Conn. ROBERT ROOT.

Skinning the Indians Again?

SIR: May I respectfully bring to your attention that the U.S. is committed to breaking its treaty with the Navajo in Senate Bill 2734, now before the House. Article 13 of the treaty states the reservation is to be the *permanent* home of the Navajo and if they settle elsewhere they lose their rights in their reservation (now known to include deposits of oil, coal and helium). The bill's Section 1 (5) and (6) authorize the appropriation of millions of dollars to evict 30,000 Navajo from their reservation by inserting an *eviction* joker in a *rehabilitation* bill. EDWIN F. WALKER.

Southwest Museum,
Los Angeles, Calif.

Handling a Hot Potato

SIR: I am glad for the fine article on "An Ecumenical United Church" by Dr. Morrison (Jan. 11). I write to voice a protest at one point. Dr. Morrison would have the mode of baptism settled by each local church. As a minister of a local church I think this would be exceedingly unfortunate. All it would accomplish would be to transfer this "hot potato" from one hand to another. Local churches would be everlastingly quarreling over the issue. The only solution, as I see it, is for each individual member to decide the question for himself with no group decision ever expected or even permitted.

MILLARD J. MILLER.

First E. U. B. Church,
Westerville, Ohio.

West of the Mississippi

SIR: Two things more you would have said in your recent editorial regarding the uprising in the Washington-Idaho council of churches (Feb. 1), had your representative been present when the action was taken. (1) This action was a request that interdenominational agencies work through interdenominational agencies where such exist. (2) You might have added that the Washington-Northern Idaho council is one of the best organized of all the councils in the United States.

For myself I would add that not infrequently national executives have a warped picture of U.S. geography. The United States does extend west of the Mississippi even though sometimes program planning doesn't seem to indicate it.

VERNON K. BROOKS.

Grand Coulee, Wash.

Congregationalists Cannot Unite

SIR: There are two basic facts which Justice Meier Steinbrink's decision makes clear, which you and others are either too obstinate or too obtuse to accept and which you ignore in your editorial of Feb. 8. These are:

1. There is *no* "authoritative body" other than the local church in a congregationally organized fellowship of churches. That is what congregational polity is *in esse*; the introduction of any "authoritative body" other than the local church changes the nature of the fellowship.

2. There is utter freedom for anyone to unite with whatever religious body he chooses; but he does so solely as an individual and his choice has no effect upon any other. This freedom applies equally to members of a local church; but the property and custody of the church is with those who wish and intend to remain in nature, name, doctrines and practices as the church was originally organized.

If these two simple facts were kept in mind, much confusion, waste and heartache will be prevented. And you could render a much better service than that of assisting in further dividing a great fellowship of churches by your incitement to more wasteful and hopeless litigation.

MAX STRANG.

First Congregational Church,
Dubuque, Iowa.

[Dr. Strang, a leader of the opposition to merger of the Congregational Christian and Evangelical and Reformed churches, here

claims explicitly what was pointed out in our editorial as implicit in Justice Steinbrink's decision, namely, that his denomination *qua* denomination cannot unite with any other church. Is that where Congregationalists wish permanently to stand?—THE EDITORS.]

Dewey and Wieman

SIR: I want to thank Charles Clayton Morrison for calling attention to the error in my review of *Science and Cosmic Purpose* by Kelvin Van Nuys (Jan. 18). The quotation which I had said in the review was directed against Dewey *was* directed against Wieman. However, Dewey is charged with having "vestigial remains" of the static conception of good. A better quotation against Dewey would have been one on page 76: "That a tendency to slip back into the static idea of good," etc. How closely linked Dewey and Wieman are in this section of the book is evident from the opening sentence in the second paragraph on page 73. Nevertheless Dr. Morrison is correct and I was in error. And Van Nuys' book is far too important and too exact in its documentation to suffer such an error to stand uncorrected. My only purpose in replying to Dr. Morrison is to thank him and to prevent some readers of The Christian Century from drawing the conclusion that Van Nuys exempts Dewey from the charge of holding remains of the static conception of good.

Hyde Park, Mass. R. E. GILMORE.

Lillian Smith's Book

SIR: Attempting to catch up with my reading in The Christian Century, I have just read the review of *Killers of the Dream* by Ellsworth Faris (Dec. 7). I want to take a few exceptions to Dr. Faris' statements. He says the author "tells much about the south but much more about the author, in spite of the insistence that it is not autobiography. She writes about the south with vitriolic bitterness, for she glories in hatred."

Whether Miss Smith tells more about herself than she does of the south is a matter of opinion. I was one of the first to read the book and I did not get that impression. And I believe that there are thousands of others who will disagree with Dr. Faris at this point. I think too that Dr. Faris should not speak with such finality as when he accuses Miss Smith of writing "about the south with vitriolic bitterness" and says that "she glories in hatred." This too is a matter of opinion. Here again I believe thousands of people will disagree with the eminent sociologist on this point. Certainly I disagree. It is easy to accuse one of hatred if one writes the truth about the south.

It seems to me that Dr. Faris is wholly unfair to Miss Smith when he tends to explain the book on the basis of her being a disciple of Freud and that "the prime obsession is with sex." *Killers of the Dream* cannot be dismissed as lightly as that. It is a powerful book.

It is true that race conflict "is older than recorded history and as widespread as humanity." But that is no justification for the racial situation in the south.

But the most shocking thing about the review is Dr. Faris' indictment that the book is an untrue picture of the south. He says: "No European reader of this book would recognize the south should he afterwards visit it. Nor do I recognize it, though I know the south well and was born there a generation earlier than Miss Smith." A European visitor may not recognize it. But if he lives in the south long enough and is alert he would recognize it. A short visit would not suffice, for he would probably see and be shown only the best of the south.

Dr. Faris was born in the south "a generation earlier than Miss Smith," and I believe it has been decades since he lived in the south; certainly he was at the University of Chicago for many years. Maybe Dr. Faris has been away so long he has forgotten the south. With the exception of college in the east and graduate training in the middle west, I have lived in the south all my life. I know the south the hard way and I say the book is essentially a true picture of the south. Dr. Faris' review reveals again the fact that even a great social scientist can generalize without sufficient data.

BENJAMIN E. MAYS,
Morehouse College, President.
Atlanta, Ga.

Library of Congress Denies

SIR: You say that the Library of Congress has ruled that the half-century ended with Dec. 31, 1949. This is false. The *Library of Congress Information Bulletin*, Vol. 9, No. 1, dated Jan. 2, 1950, after quoting the misstatement says: "The Library holds with Webster's *New International Dictionary*, Funk & Wagnalls' *New Standard Dictionary*, the *Oxford Dictionary* and the *Century Dictionary* that the 20th century began in 1901." EDWARD A. HENRY.
Univ. of Cincinnati,
Cincinnati, Ohio.

Below the Belt?

SIR: The letter of S. Ralph Harlow in your issue of Jan. 18 calls for comment. One phrase, which refers to Prof. Millar Burrows as "the outstanding protagonist for the recent collaborators with Hitler," is quite outside the bounds of decency and reasonable argument. To criticize Zionism as politically and economically unsound and as using methods which are morally reprehensible is in no way to condone Germany, Poland and other nations which have persecuted the Jews. It must be remembered that there are many American and English Jews, such as the members of the American Council for Judaism, who are as critical of Zionism as Prof. Burrows is.

Prof. Harlow's remark would fully justify the charge that defenders of Zionism are collaborators with the murderers (still unpunished) of Count Bernadotte and the fiends who massacred 250 defenseless men, women and children at Der Yasin, just west of Jerusalem, and filled the village cisterns with their bodies.

Berkeley, Calif. C. C. MCCOWN.

Minnesota Politics

SIR: I read your well written article about the Mount Olivet Lutheran Church in Minneapolis, but do not approve of your political propaganda contained therein for Gov. Luther W. Youngdahl, a brother of the pastor. That was out of place. But it is the kind of information and suggestions for copy that you could expect to get when you confer with a Gideon Seymour, fronter and fixer for the Cowles monopoly press.

We hear the governor talk long and loud against slot machines, but what does he say against the terrible wreckage brought on by the increasing use of hard liquor?

The Christian Century may state that the liquor interests are solidly arrayed against him. But let me ask: Do you know of any public statements, circular letters, advertisements in newspapers or radio talks given or issued by the wholesale liquor interests in Minnesota (those who really make money on liquor) against the governor in his political campaigns?

If the governor is not sincerely and wholeheartedly out fighting against the liquor traffic and those who become wealthy in it, then why should he be singled out as one for the readers of The Christian Century to support in this coming political campaign of 1950?

I presume your reporter lives in Chicago. That he had not been in Minnesota long enough to be familiar with local conditions is evidenced when he wrote about rifts in the Republican party that they "now seem to be healing." That is but the wish of Gideon Seymour and the crowd he represents.

Askov, Minn. HJALMAR PETERSEN.

[Mr. Petersen has served as governor of Minnesota, member of the state legislature, lieutenant governor and state railroad and warehouse commissioner. Our impression of the political situation in that state was derived from many more sources than the views of Mr. Seymour, executive editor of the Minneapolis *Tribune* and *Star*.—THE EDITORS.]

Great Churches

SIR: I should like to place a standing order for 40 copies of each issue carrying articles on "Great Churches of America." Will you take an order like this or will I have to reorder each month?

M. EARLE MCCULLOUGH.
First Congregational Church,
Haworth, N.J.

[Several requests of a similar character have been received. The Christian Century is glad to accommodate subscribers who desire extra copies of all the issues containing articles on this series. One order is all that is necessary.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Debate Church's Role in Politics

In Norwegian Journal, Niemöller and Berggrav Differ on Its Place in East-West Conflict

ROSKILDE, DENMARK, Jan. 25.—The Norwegian monthly *Kirke og Kultur (Church and Culture)* has published a lively exchange between Pastor Martin Niemöller of Germany and Norwegian Bishop Eivind Berggrav on the church and political issues. Pastor Niemöller declares that the church must take no position as between East and West, but must "heed the call of God to repentance." The church, he says, cannot fight under the Western standard of "liberty" nor under the Eastern standard of "justice"; it is not leading a crusade against men but preaching the gospel of God. In reply, Bishop Berggrav warns that the Christian church in its fear of what may happen if it joins a party must beware of isolation. The choice between East and West, he says, is a choice not between national or political groups, between communism and capitalism, but between liberty and tyranny. What we must choose, he declares, is liberty of conscience.

Orthodox Lutheran Pastor Decries Modern Sermons

Pastor Valen-Sendstad of Stavanger, Norway, a very orthodox Lutheran, has published a criticism of present-day Norwegian preaching, based upon the sermons preached during a year on the Norwegian radio. He declares that only 8 of the 60 sermons investigated were "dogmatically true." He termed 8 "problematical," 29 "indifferent" and 13 "dogmatically false." These last he condemns as being "against the word of God, humanistic, not Christian." He says all the sermons were too short, that unless a sermon dealing with the counsel of God is at least 30 to 40 minutes long it will break down respect for the word of God. In the thirties Pastor Valen-Sendstad wrote a book decrying the influence of Karl Barth in Scandinavia, and he has just published another, *The Word that Can Never Die*, in which he settles accounts with modern liberal theology and reveals himself as a champion of the verbal inspiration of the Bible.

Faroese Village of 250 Builds a Church

The 250 inhabitants of Kvannesund, in the Faroe islands, Danish possession between Scotland and Iceland, have always had to walk two hours over steep mountain paths to reach a church building, and they had long wished for a church of their own. Finally, in 1943, plans for a church were begun. The villagers decided that 20,000 crowns (about $4,000) was necessary. That was a lot of money for 250 people to raise, but they determined to do it by free-will offerings. When they were ready to start building, they had 30,000 crowns on hand! Because of the shortage of building materials during the war, construction had to be postponed. Now the building has been completed, and on Nov. 13 a beautiful festival of dedication was held. The church is the 54th in the Faroes, which have a total population of 30,000.

Danish, Swedish Missions To Serve Morocco Jews

The Danish and Swedish missions to the Jews have decided to cooperate in ministering to the 285,000 Jews in Morocco. The Jewish colony there is very old; as early as 320 B.C. 100,000 persons were transported to Morocco from Palestine. The people still live in ghettos, whose gates are locked every evening. Child mortality is the highest in the world; 70 per cent of the children die in infancy. A fourth of the colony is described as aged and ill, and only one-fifth of the inhabitants are able to exist without support from the outside world.

Nominate Candidates for Swedish Archbishopric

The 13 deans and chapters of Sweden, together with the pastors of the archdiocese and the professors of the theological seminaries, recently met to nominate a new Swedish archbishop. They named, first, Bishop Ysander, with Bishops Brilioth and Nygren in second place. Now the king and government will appoint one of the three as archbishop. Great interest has been evidenced by the press in the appointment of the new archbishop. The *Svenska Dagbladet* emphasizes that the archbishop must first of all be the head of his own see and the pastor of his own pastors, then the spiritual leader of all the Swedish people. Further, says this important newspaper, he must be truly ecumenical-minded, in view of the growing importance of the church's international relations.

And So Forth

Sven Herner, professor of Old Testament at the University of Lund, Sweden, and a well known scholar, died recently.

Judge Oldendow, well known Copenhagen jurist, formerly president of the Greenland directorate, has in his late fifties begun the study of theology at the University of Copenhagen. He explains that he has always been interested in theology and has now "come into a positive relation with the Christian faith."

Bishop Nygren of Lund, Sweden, president of the Lutheran World Federation, plans to visit India and Africa this year.

The 700-year-old Gray Friars monastery of Viborg, Denmark, which for some years has been used as a home for the aged, has been completely restored and dedicated as a church. K. E. JORDT JÖRGENSEN.

Dr. Fisk Plans Second Seminar in Europe

Prof. Alfred G. Fisk is organizing a seminar in Europe similar to the one he sponsored last year in the Sherwood Eddy tradition. It will stress interviews with European leaders and study of conditions by visits to important European centers and projects. Countries on the itinerary are Great Britain, France, Switzerland, Italy, Germany, Czechoslovakia, Austria and Poland. Inquiries may be addressed to Dr. Fisk at San Francisco State College, San Francisco 2.

Catholics Exhibit Statue in India

Hindus Warned of 'Idolatry' as Fatima Image Is Borne in Procession—Proclaim New Republic

TIRUVALLA, TRAVANCORE AND COCHIN, INDIA, Jan. 20.—The Roman Catholic Church is conducting elaborate festivities in connection with the exhibition in south India of the statue of Our Lady of Fatima, brought here from Portugal. Before the statue is brought to a city, stories of the wonderful healings and answers to prayers attributed to it are circulated, and appeals are made to Roman Catholics and others to pay homage to it. Portuguese priests accompany the image, and the gifts and offerings made are transmitted by them to the archbishopric of Portuguese-owned Goa, where the statue was exhibited before being brought to India. Roman Catholics in the cities visited give royal receptions and spend enormous sums for street decorations, illuminations, fireworks and so on. The statue is carried through the streets in a profusely decorated van, on which bishops and priests in their ecclesiastical robes sit or stand. The route of the procession is lined by nuns and others repeating their prayers and fingering their rosaries.

Hindus Warned Against New Evidence of Idolatry

While Roman Catholics are evidently making use of the visit of the statue and the miracle stories associated with it in an attempt to spread their faith, the display is not proving a "triumph for the true religion" among the millions of Hindus who witness the processions. The Hindu editor of a large Indian-language daily in Travancore characterized the proceedings as a "manifestation of idolatry in its crudest form." He warned Hindus not to be misled into a retreat into a form of idolatry which they have been trying to overcome. Many other prominent Hindus have publicly expressed similar views.

Syrian Church Split Apparently Healed

The dispute that for 40 years has split into two factions the Syrian (Jacobite) Church in India—also known as the Orthodox Syrian Church—appears to be settled. In mid-January a three-day conference at Kettayam was attended by all the bishops of both factions, as well as by the foreign bishop who acts as the delegate in India of the patriarch and by the Indian Catholicos of the East who has been functioning as head of one of the sections of the church. They discussed the chief point of difference: the supremacy of the Jacobite patriarch of Antioch, now at Homs in Syria, over the church in India. Definite conditions of settlement were agreed upon by both parties: (1) the patriarch will be supreme head of the church in India and (2) the patriarch will accept the catholicate of Malabar and grant complete autonomy to the church under the Catholicos of the East. Detailed provisions on the relation-

ship between the church in India and the patriarchate will be promulgated later. The terms of settlement have now been sent to the Jacobite patriarch for approval, and it is confidently stated by those "in the know" that his acceptance will be forthcoming.

India Becomes a Republic

On Jan. 26 India will become a republic. On Jan. 24 the first president will be elected by the Constituent Assembly. Although nominations have been called for in accordance with the constitution, it is assumed that there will be only one candidate—probably Rajenda Prasad, president of the Constituent Assembly which has just finished its task of preparing the country's new constitution. Dr. Prasad, universally held in respect for his high ideals, has an admirable record of devoted service to India. As a follower of Gandhi from the early days of the independence movement, he was several times sentenced to prison. He has been a consistent advocate of the doctrine of nonviolence preached by Gandhi. A man of great simplicity of life, he has at the same time displayed outstanding leadership abilities. In periods of famine, flood and earthquake he has been conspicuous in organizing relief for the suffering. [EDITOR'S NOTE: Dr. Prasad was elected. See the Feb. 8 Christian Century, p. 164.]

World Fellowship of Faiths Holds Second Congress

Representatives of different religions took part in the meetings of the second International Congress of the World Fellowship of Faiths, held in New Delhi early in January. Among the subjects discussed were "Attainment of Peace Through Religion" and "Synthesis of Peace and Religion." Rajendra Prasad, attending one of the sessions, pleaded for a synthesis of faiths to conciliate the various religious viewpoints. For such a synthesis, he declared, there is room and need. "It is good that men of different religions can sometimes meet to find out why quarrels arise and, if they do, how they can be settled," he said. "Religion should be a personal affair, governing man's relationship with his Maker." Dr. Prasad said that if people would stop imposing their faith or forcing their way of looking at things upon others, much of the world's trouble would disappear. Referring to India's long tradition of tolerance, he said: "Today we somehow do not seem to realize the importance of tolerance. We have to see that everyone, whatever his religion, is free not only to profess it but to propagate it." Religions which seek to make converts, Dr. Prasad said, should look to it that in their zeal they do not tread on the rights of others.

P. OOMMAN PHILIP.

'Faith for Our Time' Is Day of Prayer Theme

"Faith for Our Time" is the theme of this year's World Day of Prayer to be sponsored Feb. 24 by the councils of churchwomen across the country. The service to be used in worship services was written by Michi Kawai, Y.W.C.A. leader and founder of a girls' school near Tokyo. Offerings will go to support interdenominational mission work in the U. S. and abroad.

French, German Pastors Confer

Third in Series of Exchange Conferences, at Le Chambon, Features Visits to Parish Enterprises

LE CHAMBON-SUR-LIGNON, FRANCE, Jan. 20.—Eleven pastors from the Confessing Church of the Rhineland, along with this correspondent and three leaders of the struggling Evangelical Church of Spain, on Wednesday completed a two-week conference here as guests of the Cévennes Mountain presbytery of the French Reformed Church. Six of the German pastors were accompanied by their wives. Five days were spent in discussion, worship, fellowship and presentation of theological papers at Accueil Cévenol, conference center sponsored by the Congregational Christian Churches and directed by Howard Schomer of the U.S. These provided the framework for visits by the German and Spanish pastors in scores of French Protestant parishes in the district.

Germans Share in Parish Life

The German pastors and their wives had an opportunity to observe the life of parishes in the scattered towns and villages of the rugged Cévennes mountains as well as in such larger centers as Nîmes and Valence —a region rich in Huguenot traditions. They shared in pastoral visits and the weekday instruction and generally participated in the hard work which the French pastors must do if they are to hold their scattered flocks together and influence the spiritual life of a country where Protestants constitute barely 2 per cent of the population and less than 20 per cent of the people have ties with any church.

The German pastors worked very hard themselves, most of them preaching and speaking six to twelve times—not a light accomplishment in a foreign language, as I can personally testify! They traveled with their French colleagues on foot and by bicycle through the hills to distant villages and outposts and participated in the traditional district prayer meetings held several times weekly in the kitchens of the parishioners.

At these meetings as well as at larger weekday gatherings held in scores of places —often with several hundred in attendance —the German pastors described to their French hearers the struggle of the Confessing Church during the Hitler period and discussed the present religious and social situation in Germany, especially with reference to the division between East and West, the youth question and the 12 million refugees.

Third Conference in Series

It was discovered in these parish meetings that the heroic Barmen Declaration, issued by the Confessing Church in May 1934 and proclaiming open opposition to the nazi regime, is still a live, contemporary document, especially its theses 1, 2 and 5, which assert that only the biblical revelation can be acknowledged as the source of the church's teaching, declare that every realm of life (including the political) belongs to Jesus Christ, and reject the totalitarian claim that the state has a right to "go beyond its special task and become the sole and total order of human life."

This Franco-German (and now also Spanish) pastors' conference was the third in a series which had its beginning at Le Chambon in January 1949. The second conference was held at the Paul Schneider Gymnasium in Meisenheim, Germany, in August. The distinctive mark of the conferences is the program of parish visitation by the foreign guests, a feature carried on this time with greater intensity and with more careful preparation than ever before.

Interchange Not Easy

In Germany it is not too easy for pastors to make their people understand the spiritual significance of a visit from a Christian pastor who comes from a land best known to them as an occupying power. In France —particularly in the Cévennes mountains, where so many *maquis* hid out and where many of the pastors themselves faced personal danger from the Gestapo through their efforts to smuggle persecuted Jews to places of safety—it is not easy for a parish council to accept the idea that a German should visit the parish and be allowed to speak to them or share in administering the Lord's Supper.

However, quiet patience and Christian understanding have succeeded in making these encounters an outstanding ecumenical experiment at the grass roots. Through them thousands of French and German Protestants have gained at least a glimpse of the supernational character of the "one holy universal church." Such visits are "an outward and visible sign" to parishes which rarely, if ever, have had the representative of a foreign church in their midst, and many moving experiences of Christian understanding have emerged.

Baptism Subject of Discussion

The opening and closing days of the conference, spent in Le Chambon, had as their themes "Baptism: Teaching and Practice" and "The Church and the International Disorder." Baptism has become a live subject on the Continent in recent years, particularly in view of the controversy which has followed Prof. Karl Barth's claim that adult baptism is the sound and preferable form, while infant baptism is an "error of the early church." In Germany with its state-church tradition where baptism is often little more than a family custom and very many of the families asking for it are people without any real interest in the church, there is a searching for a more meaningful practice of baptism. The discussion in Le Chambon, however, indicated that the question is just as live in France among those who are striving for a deepening of Christian life.

The conference urged that the recent report from the French Reformed Church's commission on baptism, which has also been studied in Holland and Switzerland, be sent to the Church of the Rhine Province in Germany and to the National Fraternal Council of the Confessing Church for study and comment, with the suggestion that cooperative work on the question of baptism would be a promising token of ecumenical relationship between the churches.

The discussion on "The Church and the International Disorder" was led by Pastor André Trocmé, head of the Fellowship of Reconciliation in France, assisted by Pastor

Some Lenten Reading Suggestions

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The Presiding Bishop's Book for Lent 1950

THE ATONING LIFE

by Henry Sylvester Nash

Simple in language yet profound in thought, the truths it expresses remain unaffected by the limitations of time. Written out of a deep understanding of the common experiences of man in search of God, its aim is to help its readers toward achieving "a vital theology that springs from life and, returning quickly to the life out of which it sprang, gives form and clarity to experience."

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"I have read it a number of times; it is a gem. It has a timeless element in it, which makes it timely. It is a book of real insight, rich and fruitful."—JOSEPH FORT NEWTON $1.00

Last Year's Selection

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The Best of the Writings of Bishop Brent

Edited with a biographical sketch by Frederick W. Kates.—"A guide and stimulus to devotion not to be so used as to take the place of our own spiritual effort but to show us the way and objective for such effort."—*Forth* $1.50

INTRODUCTION TO THE DEVOUT LIFE

By Francis de Sales. Newly translated and edited by John K. Ryan.—"Its spiritual penetration into the universal human condition, its counsel on prayer, its guidance for an active life lived in the thick of the world's problems and needs, raise it above the boundaries that divide religious confessions and make it a book of value to all."—DOUGLAS V. STEERE $3.00

THE MAN BORN TO BE KING

The Life of Christ in Twelve Dramatic Episodes

By Dorothy L. Sayers.—"With poetic imagination and spiritual sensitivity she translates the story of Jesus into fascinating dramatic sketches which both delight and inspire. I regard her as the greatest living master of religious drama."—SAMUEL McCREA CAVERT $3.75

PRAYERS AND MEDITATIONS

Edited by Gerald Heard.—"Comparable to the classics of devotional literature. It supplies the means needed by the person who is aware that one of the greatest needs of the day is the practice of meditation that leads to inner peace and spiritual vitality."—*The Lutheran* $2.00

Dr. Halford E. Luccock recommends*

The Man from Nazareth

As His Contemporaries Saw Him

By Harry Emerson Fosdick.—"An original approach to the personality of Jesus through the eyes of his contemporaries, as eight different groups saw him. A scholarly work into which years of study have gone, of great importance to contemporary religious thinking, written with the old unfailing magic of the Fosdick style." $3.00

Jesus Then and Now

By Willard L. Sperry.—"A timely evaluation and interpretation of Jesus as an historical figure, whose life and teachings, rather than the speculative theological structures that were erected later, are the vital foundation of Christianity. Written in fascinating style." $2.50

*Dr. Luccock was asked by the Religious Publishers Group to select a list of books suitable for reading during Lent 1950. These Harper titles appeared on his list.

One Man's Testimony

By Norman Goodall.—"The title describes the book, but can give no idea of its rare quality. In form it is the author's testimony, from personal experience, to the relevance of the Christian faith to the world. But as he writes, he brings the gospel into surprising and illuminating touch with the perplexities and problems of people today. Thus one man's experience becomes universalized. Very readable." $1.50

Signs of Hope

In a Century of Despair

By Elton Trueblood.—"Another short 'Trueblood classic' on a par with its widely read predecessors. Here is no romantic 'optimism,' but clear eyed realism, which looks the worst in our world predicament in the face, and yet finds solid grounds for hope in religious realities." $1.00

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Edouard Theis, director of the Collège Cévenol at Le Chambon. There was much fruitful discussion and searching of heart, but no unanimous agreement as to the stand to be taken by Christians in wartime or for the prevention of war.

It was decided by the pastors present that efforts should be made to widen this exchange program, with perhaps even greater emphasis upon parish visitation in various regions. Hope was expressed that the plan of Franco-German youth conferences, which had such an encouraging start last summer, may be continued. The sessions closed with a service of holy communion according to the rite of the French Reformed Church, at which Pastor Besson of Montbuzat, France, and Pastor Roehrig of Thalfang, Germany, officiated, and in which both languages were used.

RAYMOND E. MAXWELL.

Chaplain Prays in Vain

Special Session of California's Assembly Lags in Lobby Investigations

SAN FRANCISCO, Feb. 5.—It was a very pointed prayer with which Torrance Phelps, chaplain of the California assembly, opened the special legislative session called partly to deal with the lobbying issue publicized by a *Collier's* magazine article last summer: "Eternal God, as we pause this morning may we hear the moral challenge that sounds forth from the moral sentiments of the state as voiced by the greatest citizens and its chief spokesman, the call to set up a standard of public and political morality above the impulses of greed or selfish policy. May we honor those public servants who have stood for civic righteousness even though they lose temporary popularity. May we see that the financial and industrial soundness of California or of the nation depends upon the incorruptible integrity of citizen or statesman. Lift up before us the man of Galilee who chose the cross rather than moral compromise."

Prayers for Legislative Action Are Vain

But, sad to say, Dr. Phelps, whose Pioneer Memorial Congregational Church of Sacramento celebrated its 100th anniversary last September with the admission of 150 new members, prayed in vain before the members of the special session. As E. E. Covert of Sacramento writes: "The investigation [of Arthur Samish's liquor lobby] lags. There is a reported disposition on the part of the assembly committee on governmental efficiency to investigate any lobbying except that of 'Artie.' Meanwhile, the brewers are said to be seeking a new mouthpiece, at a royal salary. Evidently Samish is going underground."

Council Meeting Overflows Its Space

More than 200 persons had to be turned away from the annual meeting of the Northern California-Western Nevada council of churches Jan. 30 in Oakland. Nine hundred were present. An address by Prof. Georgia Harkness on "Christian Faith and the Day's Work" featured the evening meeting. The council presented a citation to Charles M. Goethe of Sacramento, who was instrumental in founding the first California council of churches 38 years ago. The presentation was made by W. Earle Smith, executive secretary of the Bay Cities Baptist union and former president of the council, a long-time friend of Goethe's. J. Quinter Miller of the Federal Council of Churches spoke briefly on the ecumenical church. Bishop Karl Morgan Block of the Protestant Episcopal diocese of California was re-elected president of the council for the coming year.

Changes in Disciple Personnel

Galen Lee Rose, for the past 10 years executive secretary of the Disciples churches in northern California, has resigned to accept a call to the First Christian Church, Cedar Rapids, Iowa. He will be succeeded by Wesley Ford, now pastor of the Tucson, Ariz., Disciples church. Landen West, who has been director of the Disciples of Christ youth work in northern California, has accepted a call to become director of youth work at First Christian Church, Little Rock, Ark.

And So Forth

Georgia Harkness, Ernest M. Ligon and Bishop Stephen Neill have been announced as Earl lecturers for Pacific School of Religion's annual pastoral conference, to be held on the campus Feb. 14-16.

Charles W. Carnan, Jr., secretary for college work for the Protestant Episcopal diocese of California, has resigned to become rector of the Church of the Ascension, Rockville Center, L. I. His former duties will be taken over by the diocese's committee on college work.

Stephen C. Clark, Protestant Episcopal missionary bishop of Utah, has been in San Francisco since Jan. 7 assisting Bishop Karl Morgan Block in his visitations.

Jack Finegan, Billings professor of Old and New Testament literature and interpretation at the Pacific School of Religion, has accepted a call to the pastorate of University Christian Church, Berkeley. He will carry on his new work jointly with his professorial duties, since the two institutions are situated across the street from each other.

W. EDGAR GREGORY.

Seminary Revises Listing Of Religious Films

A new edition of the Chicago Theological Seminary's listing of selected 16 mm. sound films for church use is now available at 10 cents. It may be secured from the seminary's extension service office at 5757 University Ave., Chicago 37.

Seek to Open Ancient Scroll

Scientists at Harvard University's Fogg museum are engaged in a six-month task—seeking to open a 2,000-year-old scroll found by archeologists in a cave near the Dead sea. If the scroll turns out to contain what some scholars believe it may—namely, the story of Noah's father—it may prove to be the oldest Old Testament text extant. Rutherford J. Gettens, chief of technical research at the museum, is directing the delicate operation of opening the scroll, which was brought to this country by Mar Athanasius Y. Samuel, metropolitan of Jerusalem and Hashemite Jordan.

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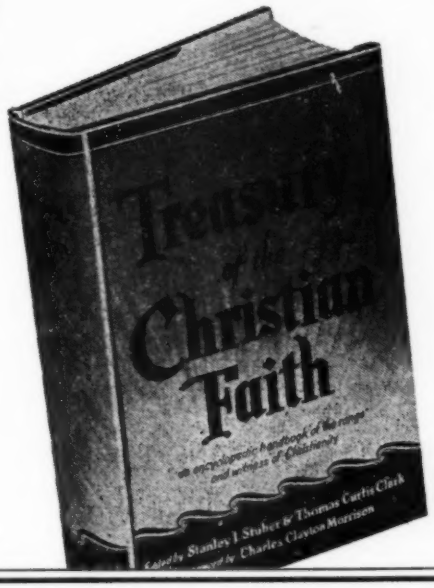

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Religious Leaders Protest H-Bomb

30 of Them Sign Statement Warning of Danger of Losing Our Souls and Our Claim to Democracy

NEW YORK, Feb. 8.—In a statement issued yesterday, 30 leading Christian theologians, ministers and educators registered a strong protest against the manufacture by the U.S. of the hydrogen bomb. They contended that the atomic bomb did not bring safety and warned that the production of hydrogen bombs "can only represent a further investment in insecurity." They said further: "For Christians and the Christian church . . . the issue posed anew by the hydogen bomb is not primarily whether the United States can afford to run the physical risk of being subjected to atomic warfare, but whether it can afford the spiritual risk . . . of losing its soul in the hope—probably vain—of saving its skin." The signers declared that the nation now needs "an outpouring of the Holy Spirit upon us, giving us a living faith in God and the weapons of the spirit rather than the weapons of the flesh." They added: "That the President should have made this fateful decision before there could be any adequate discussion of this life-and-death issue by the people or even by Congress raises the question whether any claim that we still have a responsible and democratic government is not a mockery." Among the religious leaders who signed the statement were John Haynes Holmes, Clarence Pickett, Paul Scherer and Kenneth S. Latourette.

Sees Chance Lutheran Agreement Will Be Implemented

A Lutheran Church—Missouri Synod official, speaking here this week about the agreement between his denomination and the American Lutheran Church that no insuperable doctrinal barrier exists between them, declared that if the churches' conventions accept the agreement, "it is very likely that each body will set up a special commission to implement" it. Although declining to predict what practical outcome might result from further discussions, he indicated that pulpit and altar fellowship probably would be considered. The agreement will be presented to the Missouri Synod convention in Milwaukee June 19-30 and to the American Lutheran convention at Columbus Oct. 5-12. The document, formulated by committees of the two bodies, is said to be "couched in language designed to be understood by laymen." It contains a comprehensive statement of Lutheran teaching concerning God, man, redemption, election, word of God, baptism, the Lord's Supper, justification by faith, conversion, good works, the church, the ministry, the Lutheran confessions and the return of Christ to judge the world.

Brooklyn Protestants Attend 121st Annual Meeting

More than 600 persons representing the majority of Brooklyn's Protestant churches attended the 121st annual meeting of the Brooklyn division of the Greater New York Protestant council and the dinner opening the 1950 campaign at Hanson Place Central Methodist Church last Tuesday. Income of $23,826 from investments, services and associations was reported for 1949, as well as $12,000 in cash and pledges toward Brooklyn's 1950 goal of $79,017.90. Mrs. Mildred MacAfee Horton, former president of Wellesley College and a vice-president of the Federal Council of Churches, gave the evening's address on "Protestants Must Work Now." Henry A. Vruwink, pastor of Flatbush Dutch Reformed Church, was elected president for 1950. He succeeds John Paul Jones, pastor of the Union Church of Bay Ridge. New vice-presidents are Oliver W. Powers, pastor of St. Stephen's Lutheran Church, and Gardner Taylor, pastor of Concord Baptist Church of Christ.

1,300 Pay Honor to Norman Thomas

The facilities of the Commodore hotel's grand ballroom were taxed Saturday to accommodate the 1,300 friends and admirers gathered to pay honor to Norman Thomas, Socialist leader and Christian statesman. They came from all walks of life, all races and various political parties. Said James A. Farley, Democratic party leader: "We would be better off with many more Americans like him." Messages came from all over the world. John Haynes Holmes, who presided, said of Mr. Thomas: "If his ideas had been followed long ago in our country in the interests of peace, our nation and the world would be in an entirely different situation than they are today." In concluding his reply to the messages, Mr. Thomas declared: "We must recapture for America the leadership for peace. We have lost it."

And So Forth

Robert J. Elzy, well known in social work circles here and in other sections of the country, is retiring as general secretary of the Urban League of Greater New York. He has completed 32 years of service with the league.

Celebrating this week the 40th anniversary of the scouting movement in this country, the Boy Scouts of America announced that a record membership was reached in 1949, with 2,579,515 boys and adult leaders on the rolls. In the 30 years of its existence in the U.S., 16.5 million boys and men have participated in Boy Scout activities.

St. John's Episcopal Church at Fort Hamilton, Brooklyn, founded in 1834, held special services last week to mark the birthdays of two of its most famous communicants, Gens. Robert E. Lee and Stonewall Jackson. The church's new parish house, now nearing completion, is to be named for the two men.

Twelfth Street Reformed Church in Brooklyn celebrated its centenial last week.

Carl Jacob Kunz, a Baptist minister accused of preaching on a New York street without a permit and denouncing the Catholic and Jewish faiths, recently lost his appeal to the highest court in the state. By a 4-to-3 decision the court of appeals upheld the fine of $10 imposed upon him.

The cornerstone of an edifice for Trinity Lutheran Church, Brooklyn, was laid Sunday afternoon. Until recently the congregation, which was founded 15 years ago, had been meeting in a remodeled house, then it started worshiping at American Legion headquarters.

J. HENRY CARPENTER.

Raise Stipend of Scottish Pastors

Church of Scotland Fixes Minimum at £450 and Manse—Press Gives Space to Religion

EDINBURGH, Jan. 24.—The Church of Scotland's committee on maintenance of the ministry announces that it has been enabled to raise the minimum stipend for its clergy by £35. It has accordingly fixed the minimum annual stipend at £450 and a manse, with taxes paid by the local congregations. In the four large cities—Edinburgh, Glasgow, Aberdeen and Dundee—and in the Shetland islands, the minimum will be £500, with manse and taxes. Congregations are being encouraged by the General Assembly to meet, so far as possible, such professional expenses as telephone, postage and auto upkeep. Parishes which are self-supporting (i.e., which pay more into the maintenance of the ministry pool or central fund than they take out) are entitled and expected to supplement the minimum stipend to the best of their ability. So far stipends have lagged far behind the cost of living and the general rise in wages, and in spite of the current increase they still do so. Teachers' salaries are also woefully inadequate. This situation is reflected in the decreasing number and, in some cases, in a decline in the quality of educational students.

Scottish Church News Gets a Good Press

British and American visitors to Scotland often express their surprise at the large amount of space devoted by the daily press to church news. At assembly meeting time, two of the four great national dailies—the *Scotsman* and the *Glasgow Herald*—devote from two to five columns in each issue to detailed descriptions of reports, speeches and voting, with occasional editorials. Throughout the year these papers, as well as the so-called "picture papers" and the Scottish editions of such popular English papers as the *Daily Mail*, the *Express* and the *News Chronicle*, give wide publicity to church affairs. So too does the British Broadcasting Corporation, under Melville Dinwiddie, who was at one time minister of St. Machar, Aberdeen. The Church of Scotland has an efficient press bureau under the direction of Kristine Miller, a trained journalist who is constantly arranging conferences between missionary or other church leaders and representatives of the press or important visitors to this country.

Three-Way Fight in Election

The coming general election finds many Scottish constituencies with three-cornered contests—Conservative, Labor and Liberal parties fighting for one seat. Scotland was once a stronghold of the Liberals, but their crushing defeats of recent years have been intensified by a split in the party here. The "National" Liberals, led by Lord Rosenberry, sit on the Conservative sides of the two houses of Parliament and hold that the main political object today is to turn out the socialists. The other Liberals maintain that their party stands for something distinct from either Conservative or Labor and are fortified by the thought that "to be in the weakest camp is to be in the strongest school." Meanwhile, to many minds, the distinction between Liberal and Conservative is hard to see.

Survey 48-Year Record in Capital Punishment

Evidence from Scotland was recently presented before the royal commission on capital punishment. Between 1900 and 1948, 548 cases of murder were made known to the police in Scotland. In 40 of these cases, the suspects committed suicide. Murder proceedings were instituted against 486 persons—339 men and 147 women. In 199 of these cases, either there was no trial or the charge was dropped. In 104 cases, the prisoners were found insane and unfit to plead. In 23 cases, the accused were found guilty but insane at the time of the crime. In a number of cases the plea of "diminished responsibility" was effective and the verdict was "culpable manslaughter." During these 48 years 59 sentences of death were passed (4 of them quashed on appeal), and 32 of these were commuted to imprisonment. In all, 22 men and 1 woman were executed. This is an average since the beginning of the century of about one execution every two years—in a population of 5 million.

Anglican-Church of Scotland Talks Are Preliminary

The talks between delegates of the Church of Scotland and the Church of England at Durham in January were of a preliminary character and were conducted in an atmosphere of cordiality. Their purpose was to discuss the relations between the two bodies. Delegates from Scotland were Profs. William Manson, John Baillie and J. H. S. Burleigh, Drs. Matthew Stewart and T. F. Torrance, and Sheriff J. R. Philip; those from the Church of England, appointed by the Archbishop of Canterbury, were the bishops of Derby, Durham and Manchester, Canons A. M. Ramsey and S. L. Greenslade, and F. J. Taylor. Present as observers were D. H. Burn-Murdoch for the Episcopal Church in Scotland and Prof. R. D. Whitehorn of Westminster College, Cambridge, for the Presbyterian Church of England.

And So Forth

The Church of Scotland is conducting the only Christian school remaining in Israel.

The foreign mission committees of all the churches in Scotland are suffering from high prices. For instance, the cost of living in India has risen by 300 per cent since 1939, and it is difficult to maintain an adequate basic subsistence allowance for the missionaries there.

The lectureship held by John Foster in Trinity College, Glasgow, until his appointment as professor of ecclesiastical history in the university is being temporarily filled by Malcolm MacGregor of Jamestown, Dumbarton, author of *The Sources and Literature of Scottish Church History*.

In its latest appeal for funds the Church of Scotland's youth committee states that the number of pupils in Sunday schools and Bible classes has declined by 20,000 since 1938. Youth fellowships are very popular, but systematic education is not.

INNES LOGAN.

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Bus Law Repeal Petition Is Valid

Massachusetts Initiative to End Public Transportation for Private Schools Remains Despite Challenge

BOSTON, Feb. 7.—Efforts of Massachusetts' Democratic state committee to have invalidated the initiative petition for repeal of the 1938 law granting state-financed bus transportation to private school pupils came to naught when the state ballot law commission ruled the petition legal. The committee challenged 117 of the 21,283 signatures to the petition, which now goes to the legislature's committee on education for a hearing. If, as is considered likely, the committee rejects the petition for repeal, sponsors of the movement can get it on next November's ballot by acquiring an additional 5,000 signatures. The Massachusetts council of churches is on record as favoring repeal of the bus law. The Massachusetts Congregational conference's social action committee dissented from the council's stand on the ground that the question is "part of a much larger problem."

Boston Excited by Graham Revival

Daily banner headlines on page 1 of the *Boston Herald* and columns of space in other newspapers kept this staid old city aware of the spectacular revival staged here recently by Billy Graham, president of the fundamentalist Northwestern Schools in Minneapolis and former Youth for Christ evangelist. The campaign far exceeded the expectations of Graham's sponsors. After the meetings in Mechanics hall and Park Street Church, people were even heard singing gospel hymns on the subway trains. The final rally attracted around 10,000 people to Boston Garden. Bill Cunningham, *Herald* columnist, lauded Graham's technique and appeal, but held them inferior to the skills of Billy Sunday, with whom he has been compared. The campaign was sponsored by such groups as the New England Fellowship, the New England Evangelistic Association and a committee headed by Allan C. Emery, Jr., of Braintree. A by-product of the campaign was an outbreak of sermons on revivalism in the liberal pulpits of the area. Graham's sponsors hope to bring him back later in the spring for a whirlwind tour of New England centers, winding up with another big rally in Boston.

Catholic-Protestant Tensions In the News

At a meeting sponsored by the Protestant ministers' association in West Roxbury recently, Paul Blanshard spoke on "The Challenge of the Roman Catholic Hierarchy to American Democracy." The Beacon Press, Blanshard's Unitarian publisher, promises a public debate between the author and George H. Dunne, S. J., who has replied to his contentions in a pamphlet, *Religion and American Democracy*, circulated by America Press. Meanwhile, Theodore Parker Ferris, rector of Trinity Church here, told 800 Protestant and Jewish women gathered for an interfaith meeting sponsored by the Massachusetts and Boston councils of churchwomen: "We are moving along today with an unfortunate amount of tension between Catholicism and Protestantism." Roman Catholic Archbishop Richard J. Cushing of Boston, addressing the convention of the diocesan union of Holy Name societies, said: "The activities of organizations like Protestants and Other Americans United for Separation of Church and State are the modern form of the old A.P.A. and the refined form of the Ku Klux Klan."

Pulpit and Forum Heard On Euthanasia

The arraignment of a Manchester, N. H., physician for his alleged "mercy killing" of a patient incurably ill of cancer has touched off many debates and sermons in Massachusetts pulpits and forums. Roman Catholic opinion was expressed by Michael J. Ahern, S. J., of Weston College at a session of the Ford Hall forum. "The commandment 'Thou shalt not kill' has been accepted through all centuries as binding on every human creature," he said. A week previously the forum had heard the physician's act defended by Charles F. Potter, founder of the Euthanasia Society of America. In a public letter Prof. Nels F. S. Ferré of Andover Newton Theological School stated that the church's own history does not demonstrate that it has adhered consistently to the principle that life is sacred, having on many occasions permitted killings for "holy" reasons. Writing in the *Church Militant*, Episcopal diocesan paper, Joseph Fletcher, professor of pastoral theology and social ethics at Episcopal Theological School, Cambridge, says: "It is obvious that we do in fact control life, both as to the terms upon which it is started and the terms upon which it is continued. What then is the reason why we cannot also subject it to the control and terms we choose when it comes to ending one?"

And So Forth

North shore churches in Salem, Marblehead, Swampscott, Peabody, Danvers, Topsfield and Ipswich proudly announce that they made history again in their recent united every-member church canvass. A thousand canvassers and their wives attended a rally in the Salem armory at which the speakers were Bedros Beharian of Quincy and Sen. Henry Cabot Lodge, Jr. As a result of the canvass a Baptist church without a minister increased its pledges by 135 per cent, a pastorless Congregational church by 35 per cent, and an Episcopal church by 18 per cent.

Louis Brassard of Worcester is the sole Roman Catholic priest still functioning in Moscow. After several delays, he was granted a Russian visa Dec. 19.

The Paulist fathers, who for a number of years have operated a Catholic information center on Park street, are advertising a series of classes on instruction in Catholicism for non-Catholics. They say that these classes, held at convenient hours on several days of the week, have each year produced many converts.

First and Winter Street Baptist churches of Haverhill have voted to merge, retaining the First church building. Clarence B. Gilbert is minister of the united congregation.

KENDIG BRUBAKER CULLY.

N.L.C. Reports Decade Advance

Joint Lutheran Agency's Annual Meeting Told of Achievements—Stavig Elected President

MINNEAPOLIS, Feb. 7.—The National Lutheran Council has just completed a decade of "substantial achievement," it was claimed here at the council's 32nd annual meeting. Paul C. Empie of New York, the council's executive director, reported that progress in Lutheran cooperative work during the 10-year period has been "far more significant than most people realize." The council is the service agency for eight church bodies that represent 4 million members, or two-thirds of American Lutheranism. A highlight of the meeting here was a banquet at which more than 300 persons celebrated the 10th anniversary of Lutheran World Action, the council's appeal through which some 10,000 congregations have raised more than $25 million in cash for church relief and reconstruction abroad. This is in addition to more than $11 million in food, clothing, medicine and other supplies they have shipped overseas through Lutheran World Relief, material aid agency. The council voted a 1951 Lutheran World Action appeal goal of $2,900,000. It approved budgets totaling $2,705,385 for 1950, including $1,459,577 to resettle displaced persons in this country, $740,887 for the commission on younger churches and orphaned missions and $504,921 for the council's regular work. The division of American missions was authorized to undertake work among Negroes in this country.

Elect Stavig New President

Lawrence M. Stavig, president of Augustana College, Sioux Falls, S. D., and second vice-president of the Evangelical Lutheran Church, was elected new president of the council. He succeeds William G. Sodt of Milwaukee, Wis., a representative of the American Lutheran Church. The council, which has brought 12,000 D.P.'s to this country and has sent to Europe assurances of jobs and housing for 24,000 more, went on record favoring extension of the national law to admit additional displaced persons. At the same time, it urged Congress in liberalizing the law to broaden the definitions to include some *Volksdeutsche* and other refugees not now eligible, and to provide government funds for payment of inland transportation, which is now financed by private agencies. Another resolution called on Congress, the state department and the Economic Cooperation Administration "to do everything in their power" to deal constructively with the problem of German expellees through assimilation into the German and Austrian economies and through migration of some to other countries. The council expressed "its firm conviction that . . . diplomatic relationship with the Vatican should be terminated now." It condemned the "persistent and determined efforts" of the present Hungarian government to "dominate and control the life and work of the churches in that land" and termed the continued imprisonment of Lutheran Bishop Lajos Ordass a "flagrant instance of religious oppression." The council commended to the U. N. and organizations of the U. S. government "study of appropriate methods of preventing recurrence of genocide."

Hear Warning on Rural Life Goals

The council was told that 64 new missions were established in the United States last year by church bodies participating in the council's division of American missions. It was also reported that all Jewish mission activity of the eight participating bodies has now been placed under the council's supervision. Another report said that "bigger farms, bigger tractors and smaller families" seem to be the slogan of rural America under the growing influence of materialism. "Rural people are being caught in the web of a social pattern in which it is easier, more desirable and less expensive to beget a refrigerator than a child," the council was told by its rural church life secretary. Franklin Clark Fry, president of the United Lutheran Church in America, told the council that any consideration that may be shown the Christian church by the Chinese Communist government "will be

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an expedient." He said that reports from the Chinese mission fields reveal intimidation of youth, scheduling of Marxist indoctrination classes to compete with worship services, confiscatory taxes and other repressive measures. Donald R. Heiges, pastor to Lutheran students at colleges and universities in Greater New York, was elected executive secretary of the council's division of student service. He succeeds Morris Wee, who resigned Jan. 1 to become president of Carthage College, Carthage, Ill.

Minnesota Pastors Attend Conference

More than 400 pastors attended the 18th annual Minnesota state pastors' conference at Central Lutheran Church here. Tenner Thompson, pastor of Minnehaha Lutheran Church, Minneapolis, was elected chairman for the 1951 conference, which will be held in St. Paul. Speakers were Robert J. McCracken, pastor of Riverside Church, New York; Edwin P. Booth, professor at Boston University School of Theology; Charles T. Leber, executive secretary of foreign missions for the Presbyterian Church, U. S. A.; Harold Yochum, president of Capital University, Columbus, Ohio; and Merrill R. Abbey, pastor of First Methodist Church, Madison, Wis. The conference, sponsored by the Minnesota council of churches, was under the chairmanship of Arthur T. Bailey, pastor of Knox Presbyterian Church, St. Paul.

State Council Elects Physician President

The Minnesota council of churches elected a St. Paul physician, John R. Earl, as its new president at the annual meeting at Olivet Congregational Church, St. Paul. He succeeds Forrest L. Richeson, pastor of Portland Avenue Christian Church, Minneapolis. An anonymous gift of $5,000 to the council to help finance the recently acquired Protestant center in Minneapolis was announced at the meeting by Stephen E. Keeler, Episcopal bishop of Minnesota and chairman of the council's board of trustees.

And So Forth

Headed by a University of Minnesota student, the national Newman Club Federation has opened a nationwide campaign for elimination of indecent literature from the mails and newsstands.

Following his campaigns in Los Angeles and Boston, Billy Graham, 31-year-old Minneapolis evangelist, has received invitations from 800 American communities and 15 foreign countries to conduct similar revivals, he announced. A Texas invitation included an offer to build an aluminum portable tabernacle seating 25,000 if Dr. Graham will spend a year preaching in that state.

Pierre Visseur of Geneva, Switzerland, executive secretary of the International Council of Christians and Jews, was a recent visitor here. He reported on plans for setting up in Paris in June a World Organization for Brotherhood as the western European counterpart of the National Conference of Christians and Jews.

Sidney W. Goldsmith, Jr., Williamstown, Mass., Episcopal clergyman, has accepted appointment as rector of Shattuck School, Faribault, Minn.

WILLMAR L. THORKELSON.

British Catholics Press School Plea

Demand for Public Funds May Figure in Election in Some Areas—Oxford Mission Is Successful

LONDON, Feb. 3.—The Roman Catholic Church is proceeding with its campaign to secure a revision in the Education act whereby Catholic parochial schools would be given extra money for rebuilding and re-equipment. The campaign threatens to be an issue in the coming general election in areas like Liverpool, where there is a strong Catholic vote under the control of the hierarchy. At a recent meeting in London, Cardinal Griffin maintained that it is only simple justice to the Roman Catholic community to give its schools support from public funds. Over £50 million is needed to build new Catholic schools and to bring some of the old ones up to standard. That would be a colossal sum for the Roman Catholics to raise. There is as yet no sign that the Labor or the Conservative party will lend a listening ear, let alone a willing hand, to this Roman Catholic plea.

Party Leaders Attend St. Paul's Service

The party leaders—Mr. Attlee, Mr. Churchill and Mr. Davies—worshiped together with a great host of their followers at a recent service in St. Paul's Cathedral. The Archbishop of Canterbury admonished the parties thus: "Almost the proudest feature of our democracy is that it is possible to speak not only of his majesty's government but also of his majesty's opposition. That is only possible because it is assumed that all will seek honestly to serve the best interests of the whole nation and to promote their own policies to that end alone. And it bears witness to a profound belief that while each party must follow the guidance of its own conscience and judgment, no party must suppose that all wisdom or all truth resides with it, that all parties must in a sense bear one another's burdens and be ready to learn from one another even in opposing one another." So far this election is a mild, well mannered and good-tempered affair. Everyone is trying his best to be a gentleman—if not a Christian—to his opponent. But there is still time for explosions and fireworks.

What of the Liberal Party's Chance?

One of the mysteries of this election is what will happen to the Liberals. At present they have only a dozen members in the House of Commons, but they are managing to put up over 400 candidates and are stoutly claiming that they could form, if required, an alternative government. The Labor and Conservative party organizers are deeply interested in the voting strength the Liberals are likely to command. Nearly 3 million votes went to them in 1945, and the signs are that their poll will be greater this time. Traditionally the Liberal strength has been vigorous in the Free churches, and a lot of middle-of-the-road people will vote for that party. The prophets assert that the Conservative party is more likely

to lose votes to the Liberals than is Labor. We shall know soon.

Anglicans Decide Not to Centralize Missions

A quiet but intensive debate has been going on inside the Anglican church about the future of the missionary societies the church supports. There are no less than 12 independent societies. Should they become more intimately linked in some way with the central directive life of the church, perhaps even be controlled by the courts of the church? That has been the issue. The decision is against centralization and for a continuance of the independent life of the societies. It is felt that the genius of the Anglican missionary effort lies in its individual direction, but with cooperation among the societies. A new system of regional groups is to be set up to secure effective coordination overseas.

Oxonians Crowd to Mission Sessions

Oxford is having a mission to the university led by Dr. Cockin, bishop of Bristol. Large audiences of undergraduates are listening to the reasoned presentation of the Christian faith which Dr. Cockin provides in the tradition of Archbishop Temple, who made these university missions to Oxford and Cambridge famous in his lifetime. The bishop is assisted by 26 ministers and laymen representing all the churches who speak at a variety of meetings and meet undergraduates informally. Oxford is said to be more open to the Christian challenge than at any time within the past 20 years. Prayer meetings are well attended, college chapels have large and regular groups of communicants, and the various Christian movements for students are enthusiastically supported. The astonishing enigma is that this healthy Christianity does not seem to be reflected in local church life. What happens to these young men and women when they cease to be university students?

And So Forth

Joseph Fort Newton, who has died in Philadelphia, is remembered by many here for his 1916-19 ministry at the City Temple, London. During his pastorate he was joined by Maude Royden-Shaw as copastor.

In the new headquarters of the British Council of Churches two rooms have been dedicated to the memory of Archbishop Temple and William Paton.

The International Congregational Council (at Memorial hall, Farringdon St., London, E.C.4.) is arranging a number of exchanges between church groups in this country and in Holland and Sweden.

Leslie Weatherhead is to visit Australia in 1951 to deliver the Cato lectures in Melbourne.

CECIL NORTHCOTT

Cincinnati Ministers Reply To Flynn Charges

In a detailed release published on Jan. 10 in the *Cincinnati Times-Star*, the city's ministerial association declared that attacks upon united Protestanism by John T. Flynn in chapter 4 of his book *The Road Ahead* "are in their main contention, false, distorted and unworthy." The release had been unanimously approved at a meeting of the association the day before. It also pointed out that Mr. Flynn's reply to charges of similar nature, as printed in the newspaper Jan. 5, had not "adequately offset the profound disservice which he has rendered to the cause of all religion." The release then took up Mr. Flynn's contentions point by point and answered them by describing the Federal Council of Churches' function and quoting from its official stands on the issues of which Mr. Flynn wrote.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Borderline (Univ.) Fred MacMurray, Claire Trevor. *Melodrama.* Another narcotics-smuggling tale; this one gives us the sleuthing of two federal agents, man and woman, each unaware of the other's identity. Fact that we are in on the secret from the start robs the film of suspense, makes of it just another *routine* enterprise. M,Y

Montana (War.) Errol Flynn, Alexis Smith. *Melodrama* set against early day feuding between sheep and cattle ranchers in Montana. How a personable sheepman moves into cattle country, declares war on woman leader of the cattlemen, eventually wins the day and the lady too. *Beautifully technicolored* landscapes, much taken for granted violence and a pretty *silly* story. M,Y

The Rugged O'Riordans (Australian; dist. by Univ.) *Drama.* How young Irish couple pioneered in what was a newly explored valley in Australia in 1890, and how their sons as young men pushed on to an even more virgin area—a high, almost inaccessible plateau—cleared the jungle and made the land their own, fighting among themselves on occasion but united in things of moment. The wild scenery provides a unique background for the action—indeed, is a part of the story. Characterizations not too well defined, but film *impresses* as a saga of the "down under" frontier. M,Y

Tell It to the Judge (Col.) Robert Cummings, Rosalind Russell. *Comedy.* Harebrained episodes by which a woman aspirant to federal judgeship is discredited as responsible person by her divorced husband, persuaded she should be contented to remarry him and forget a career. Mainly a *fashion show*, with the female star as mannequin, framed in confused mass of slapstick, sophisticated dialogue. M

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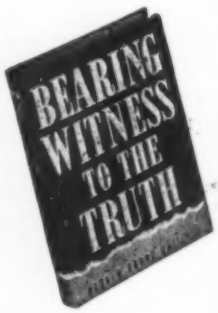

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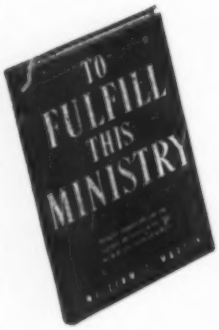

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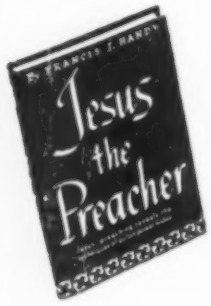

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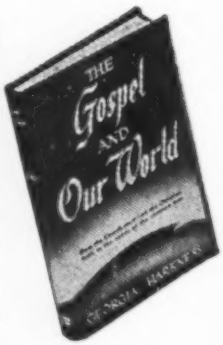

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